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A Weekly Record of its News its W[illegible] and its Thought

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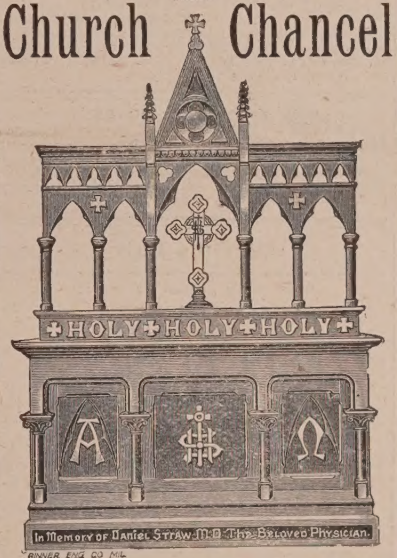

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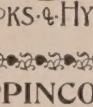

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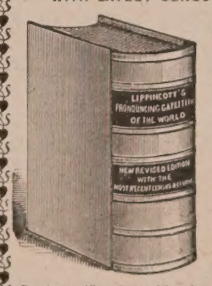

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Saturday, May 13, 1893

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Songs of sweet praise employ,
When Christ to heaven's high throne
Doth from this earth arise,
The righteous Ruler of the skies.

Joyous and full of grace,
Soaring above the air,
Saints with their songs of praise
All His great deeds deciare;
Angels in chorus sing,
Louder than ocean's flood,
The glory of the Victor good.

He, who ascends, hath led
Captive captivity;
He unto men hath given
Gifts of His bounty free;
Soon shall He come again,
Judge on that awful day,
Who then so meekly passed away.

Humbly we pray Thee, Lord,
Maker of endless Light,
Guard us, Thy flock below,
In Thine unconquered might;
Let not the greedy hosts,
Who in deep darkness dwell,
Seduce our souls to flames of hell;

That, when Thou dost return
In Thy red, flaming cloud,
All the dark deeds of men
There to proclaim aloud,
We may not meet the doom
Due to our sinful lust,
But share the honors of the just.

Grant this, O Father blest,
Greatest and best of all;
Grant this, O Son of God;
Spirit, on Thee we call;
Reigning in endless light,
One radiant Trinity,
While ceaseless ages still shall be!

News and Notes

SINCE the article "After College, What?" (page 125) was in type, the authorship of the pamphlet criticized has been made known. We feel that we owe the writer of the critique an apology for the unintentional delay of his paper, on account of which his motive in writing the article is liable to be misconstrued. It was written a month ago without the faintest idea who the author was. The fact that the authorship is known does not, however, affect the criticism in the slightest degree. It is a word that needs to be spoken.

METHODIST Bishop Newman, speaking of the tendencies of the followers of Wesley, recently expressed his opinion that early in the next century they will adopt and use the liturgy prepared by John Wesley, drawn from the treasury of the old Book of Common Prayer, so precious to Churchmen. He says:

> I shall rejoice if I live to see it. It will put us in closer relations with the great denomination from which we sprang, and which in these days, having overthrown those influences which made the organization of the Methodist Church necessary, is now working with mighty zeal for the cause of Christ. I do not think that the adoption of the Wesley liturgy will cause a return of the Methodists to the Protestant Episcopal Church.

It might, however, we venture to suggest, open the way of union with the Reformed Episcopalians, unless they should sooner conclude to come back to the dear mother who is waiting to welcome them.

THE RECENT decease of Edwin Booth, whom many regarded as, in his prime, the greatest living tragedian, makes especially impressive his estimate of the actor's calling, as expressed to a friend who was inclined to go upon the stage. Mr. Booth exhorted the young man to abandon the thought and enjoy the drama as a spectator, which an actor can never do. He went on to say:

> Were I able to employ my thoughts and labor in any other field, I would gladly turn my back upon the theatre forever. An art whose professors and followers should be of the very highest culture, is the mere makeshift of every speculator and boor that can hire a theatre or get hold of some sensational rubbish to gull the public. I am not very much in love with my calling as it now is, and, I fear, will ever be. Therefore, you can see how loath I am to encourage any one to adopt it. I think you will take my advice as it is meant, in sincere kindness, and believe that my only wish is to spare you a sorrow that must follow the course you will pursue.

WE HAVE recently noted in these columns some systematized efforts to afford protection to the working classes. We are glad to record still another, the Bureau of Justice of Chicago, sustained by voluntary contributions and under the direction of an executive committee composed of well-known citizens. It has been in operation over five years, and in that time has investigated and brought to settlement fifteen thousand cases, six thousand of which related to the wages of working men and women, and of difficulties between the employer and the employed. This involved not less than fifteen hundred law suits, but in a large proportion of cases, an amicable and just settlement is secured without legal proceedings. Through the agency of this Bureau, the victims of injustice and oppression are righted and protected at slight cost to themselves.

A FRAUD which has been more or less disguised by a mask of religion, is spiritualism. This can scarcely be called a sect, as it lacks organization. It may be a part of the "spiritual wickedness in high places," against which St. Paul says we wrestle. The Spiritualists recently celebrated the forty-fifth anniversary of the arrival of spirit-manifestations in this country, and in most of our large cities meetings were held by these dupes of table-tippers, door-rappers, cabinet-materializers, followers of the spirits that walk in darkness. It is only a few weeks since the operation of table lifting was exposed, and the medium was caught in the act of using a strong ring or bracelet, with hook attached. But no Spiritualist will ever believe such a report. The tenacity with which these people cling to a delusion, is worthy of a better cause; and that better cause, with its true doctrine of the supernatural and spiritual, is the Gospel of Christ. In the doctrine of the Real Presence and the Communion of Saints, they will find what they are now blindly groping for in the dark.

ASSYRIAN WEDDINGS are not often witnessed in this country, and of course Trinity church, New York, was thronged last Sunday, when N. Abo Samra and Mary Abo Rehan were made man and wife by the Rev. Christopherus Jeberali, Archimandrite of the Greek Church. The ceremony was over an hour long, none too long for one that occurs so seldom. When it was over, the "parties" doubtless realized that something had been done that was designed to be permanent. The officiant wore a silk chasuble embroidered with gold. A choir of boys chanted responses, standing with long wax candles in their hands, on the right side of the altar. In the course of the ceremony both bride and groom were crowned with flowers, and when the final words had been chanted, these were removed and thrown aside. The friends who sat in the pews held lighted candles during the service. When it was ended, the candles were extinguished and carried away as mementos. The service was conducted in the Greek language.

THE IMPRESSION made upon our neighbors by the recent developments in relation to episcopal elections, is evident from the remark of *The Congregationalist*, quoted below. We would, however, protest against the action of one diocese being taken as an indication of the practice of the whole Church. *The Congregationalist* says: "We are not surprised that Rev. William Wilberforce Newton should protest publicly against the caucus system, which is gaining such a place of permanency in the choice of bishops for the Protestant Episcopal Church. He asks:

> Is it wise or right, or in keeping with the pure and simple methods of the Apostolic Church, to 'fix things' in advance, and then to enter the convention and ask for divine guidance over a matter which has been virtually settled beforehand? This preliminary caucus system humiliates the candidate, overawes men of a tender and religious temperament by compelling them to follow the lead of bolder and more aggressive minds, and virtually stultifies the solemn act of prayer, which should be the great and abiding factor in the proceedings, and leaves nothing for the Lord God to do in His own Church, since everything has been done by a few leaders."

MAY seems to be a good month for bishops. Two have been elected in the first week of the month, and another who was elected in the last week of April should have been elected in May, according to the predictions of the Church almanacs. The Diocesan Convention of Tennessee was announced to meet on May 17th, but Tennessee "stole a march" on us, and elected Dr. Gailor as Bishop coadjutor, before we had any intimation of the meeting of the convention. From South Carolina we get the welcome news that Dr. Capers is elected coadjutor to Bishop Howe; and from Massachusetts, we hear that the Dean of the Cambridge Divinity School, the Rev. Dr. Lawrence, has been called to the episcopate of that great diocese.

THE episcopal elections, as announced above, will be very generally approved by the Church at large and endorsed by the standing committees and the bishops. The Rev. Dr. Ellison Capers is widely known as holding one of the most prominent parishes in South Carolina —Trinity, Columbia—and as representing his diocese for many years in the General Convention. In his election, as in both the other cases, the diocese honored itself by choosing one of its own clergy. Further information about the coadjutor-elect for South Carolina we hope to give in a future issue. Dr. Capers was elected on the first ballot.

THE Rev. Dr. Thomas F. Gailor, vice-chancellor of the University of the South, was also elected on the first ballot, as coadjutor of Tennessee, and by a unanimous vote, which is, we believe, without precedent in the history of episcopal elections in this country. Dr. Gailor is still in the very prime of life, full of enthusiasm, energetic, eloquent, and well balanced. He graduated at Racine, at the head of his class, in 1876, at the General Seminary in 1879, and was for some years professor of Church History in the University of the South, succeeding the Rev. Dr. Telfair Hodgson as vice-chancellor a few years ago. Great inducements were held out to bring him to Trinity church, Chicago, and he was elected as bishop of a southern diocese, but he would not leave the work to which he felt himself bound, in Sewanee. It is hoped and believed that by the acceptance of the position now offered him, he will be able to serve the University of the South to greater advantage and to serve the Church in the higher and wider field of the episcopate.

IN Massachusetts, also, the election was practically by the first ballot, only a few votes being wanting on the part of the clergy to complete the election. The Rev. William Lawrence, S.T.D., is a native of that State, and thoroughly understands its spirit and its needs. He was born in Boston, the son of Amory Lawrence, a member of one of the best known and most respected families in the commonwealth. He is 42 years old, a graduate of Harvard University in the class of 1871. His theology was received from the Congregationalist seminary at Andover and from the Philadelphia and Cambridge divinity schools. He graduated from the latter in 1876. His first work was at Grace church, Lawrence, where he made a successful record and won the affection of his people. In 1883 he became vice-dean and professor of homiletics at the Episcopal Theological School, Cambridge, and on the death of the Rev. Dr. Gray in 1889, was elected the dean. The Bishop-elect of Massachusetts is reputed to be a broad Churchman. He has the confidence of the clergy and laity of the diocese, and his election is not clouded by any appearance of "booming" by the secular press.

New York City

The Orphan Asylum Society held its 87th anniversary on May 9th, in the chapel of the institution.

The annual exercises of the Alumni Association of the General Theological Seminary will take place during Whitsun Week.

At the church of the Epiphany, a class was presented to the Bishop for Confirmation, by the rector, the Rev. C. R. Duffie, D. D., on the afternoon of Sunday, May 7th.

The Swedish mission of St. Bartholomew's parish, received a visit from Bishop Potter on the evening of Sunday, May 7th, when a class of Swedes received the rite of Confirmation.

At St. Chrysostom's chapel, of Trinity parish, Bishop Potter confirmed on the evening of Sunday, April 30th, a class of 67 persons, and earnestly addressed them.

At his recent joint visitation of the church of St. Ignatius and of St. Mary the Virgin, held in the latter church, the Bishop confirmed 46 candidates from the parish, and 52 from St. Ignatius.

The Bishop made his annual visitation of the church of the Transfiguration on the morning of Sunday, May 7th, and confirmed a class presented by the Rev. Dr. Houghton.

The Rev. Dr. R. Heber Newton who has been absent abroad for his health, has just returned in a much restored condition. But it is not anticipated that he will enter upon active duties at All Souls' church before the autumn.

At the church of the Holy Cross, Bishop Potter made his annual visitation on the evening of Saturday, May 6th, and administered Confirmation to a class, largely composed of Germans.

At Grace church, the Rev. Dr. W. R. Huntington, an rector important change was made in the music, on Sunday, May 7th, when a new quartette was introduced, the former chorus being retained. A vote by the pewholders was favorable to this arrangement, though a considerable number voted for a surpliced choir. The vestry has not made the change from any motives of economy, but has devoted more money than ever to the musical part of the services.

On Saturday, April 29th, the Rev. Dr. Theodore A. Eaton, rector *emeritus* of St. Clement's church, New York, died, after many years' faithful ministry. He was a native of Boston, Mass, and was at the time of his death 71 years old. His father was the Rev. Dr. As. Eaton, long a Boston clergyman. Studying under Dr. Muhlenberg, at St. Paul's College, Long Island, with many others who became distinguished in the Church, he entered the General Theological Seminary, and graduated in the class of '48. Immediately after his ordination as a priest in 1849, he entered upon the rectorship of St. Clement's church, from which he has only recently retired.

At the church of the Transfiguration, the Rev. Dr. Houghton, rector, a special requiem celebration of the Holy Eucharist was held on Wednesday morning of last week, under the auspices of members of the Girls' Friendly Society, in commemoration of the late Miss Townsend, general secretary of the society. The Celebrant was Miss Townsend's brother, the Rev. J. Hardenbrook Townsend, of Atlantic City, N. J., assisted by the Rev. Alfred Evan Johnson, chaplain of the central council of the society. During the course of the service was read a poem by Canon Bright, "A Perfect Heart," which Miss Townsend was about to publish in the society's *Record* when her fatal illness seized her. Her burial service was held later the same day, at Glen Cove, N. Y.

At the celebration in St. Paul's chapel, Trinity parish, of the 104th anniversary of the first inauguration of President Washington, which took place Sunday, April 30th, and has already been referred to in these columns, there were present the Washington Centennial Guard, the Garde de Lafayette, composed of Frenchmen, the Highland Guard, composed of Scotchmen, the Veteran Zouaves, representing Hessians, and a number of similar organizations. Many of the veterans of the late Rebellion and sailors from the Columbus Review fleet were present, also representatives of the Sons of the Revolution, the Society of the Cincinnati, the Daughters of the American Revolution, and other patriotic societies. The interior of the sacred edifice was decorated with banners and flags. Over the pew once occupied by President Washington was the old emblazonry of the national arms, and over that on the opposite side of the church, occupied by Governor Clinton, of the Revolution, was a painting of the arms of the State. The commemorative sermon was preached by the Rev. Wm. M. Geer, of Trinity parish.

At Calvary church, the Rev. Dr. Henry Y. Satterlee, rector, there is an archdeaconry committee which visits the hospitals and prisons within this archdeaconry, during the winter season, holding regular meetings each month. The work has grown in extent and usefulness, although visiting at two hospitals was interfered with by the outbreak of a malignant fever. The work of one member of this sub-committee, who visits daily in the police courts and prisons, is well known even outside the parish, and her monthly reports are a record of many interesting and touching cases. After an interval of several months, the industrial and Sunday schools of "God's Providence missions" have been re-opened, and a large number of children are now in attendance. The work and needs of the summer home of this parish at Carmel are increasing. Enlargements of the building are contemplated. While the mothers' meetings are held, their smaller children are being cared for in the play-room or in the kindergarten, the boys over seven years of age are receiving instruction in the rudiments of stenography, and the girls of the same age are at the same time in the kitchen garden class at the parish house. These women have made for themselves during the winter 169 garments, paying $45.62 for the materials; and during Lent they sewed for charitable objects. A number of the women have availed themselves of the privilege of becoming depositors in the Penny Provident Fund. The Young Crusaders of this parish now have a membership of 40 boys, just double the number started with. The Boy's Club has just set up a Calvary Printing House, and the last number of the parish paper was printed by the boys, and is a most creditable evidence of the success of this department of parish work. One of the agencies of this parish that has been long successfully in operation is the Almshouse Visiting Committee, formed for the purpose of visiting the almshouse on Blackwell's Island, to give simple tea entertainments to the poor old women there, thereby cheering them and brightening their lives. The committee is composed of ladies of Calvary chapel, communicants, who go every alternate Friday, regardless of the weather. Supplies are taken and tea is made in the wards. When it is remembered that butter and milk and sugar are unknown luxuries in the daily fare of almshouse women, one can realize in a small degree their appreciation of this thoughtful charity. In connection with its regular work, the committee recently paid an extra visit to the old men, distributing 400 packages of tobacco.

Philadelphia

Bishop and Mrs. Whitaker gave a reception to the members of the convention on the evening of the 3rd inst.

Mr. Orlando Crease, treasurer of the Sunday school Lenten offerings, reports that he has received to date $9,860.43, and will close the account at Whitsuntide.

The will of Robert Patterson, a prominent member of the German Reformed Communion, disposes of an estate of half a million dollars, over one-third of which is devised to charities. To the Episcopal Hospital is left $5,000.

On Sunday morning, 30th ult., the vested choir of the memorial church of the Holy Comforter, the Rev. Stewart Stone, rector, rendered for the first time Briggs' Communion service in C, the music being the composition of Mr. Bowness Briggs, for many years a member of the parish.

The 11th annual report of "The Sheltering Arms" has recently been issued. During 1892, there were cared for in the Home, 132 women with their babes; and in addition to these 32 infants (foundlings, orphans, or motherless), have been brought to it from various sources. Of these, 60 women, with their children, have been placed at service in families, and 49 have been reconciled to their own people, and mother and child restored to her home. Out of the entire number of babes, 14 have died, and 8 have been adopted under such conditions as promise them industrious and happy lives.

On Sunday afternoon, 30th ult., the 1st Regiment N. G. P., under the command of Col. W. P. Bowman, with the veteran corps and its full band, made its annual visit to church, this year attending St. Stephen's, the rector of which, the Rev. Dr. S. D. McConnell, is the chaplain of the regiment. The colors were carried to the chancel rail, the State flag and the stars and stripes being draped gracefully on either side of the altar. The guard almost filled the body of the church and transept. The Rev. Messrs. J. L. Miller and S. E. Snively, M. D., assisted the rector, who preached the sermon, taking as his text, St. Luke iii: 14, and for his subject, "The Duty of the Soldiers of the National Guard."

At St. Andrew's church, the Rev. Dr. W. F. Paddock, rector, preached his 30th anniversary sermon on Sunday morning, 30th ult., taking for his subject, "The Model Ministry," in which he spoke of St. Paul the Apostle as being his ideal of a faithful minister of Jesus Christ. Referring to the work done by St. Andrew's during his pastorate, he said its record for charity was unexampled. For various benevolent purposes, during these 30 years, it has given a total of $350,565, which includes donations to the poor, to parochial, diocesan, and foreign missions, theological education, Bible and Prayer Book societies, church building improvement and payment of debt; and were individual offerings and parish expenses included, the amount would be doubled.

A conference in the interest of negro and Indian education was held on Sunday evening, 30th ult., in the parish house of Holy Trinity church. The rector, the Rev. Dr. W. N. McVickar presided, and conducted the devotional services. After singing by a quartette from the Hampton Normal and Agricultural Institute, Mr. Robert C. Ogden gave account of the work at the Hampton Institute, under the leadership of Gen. Armstrong, whose ideas were very progressive. It is just 25 years old, and the speaker had been connected with it all that time. There are now over 30 structures on the ground, the value of which is over half a million dollars, and all paid for. A very serious problem confronts them, for they are without a leader, as Gen. Armstrong lies critically ill. The endowment should be a million dollars; it is now but $350,000. Gen. Armstrong's personal work, direct and indirect, has gathered together $60,000 a year. Addresses were made by Capt. White, one of the colored students of the Institute, and by one of the Winnebago tribe; also by Mr. Talcott Williams, and others.

The annual conference of the council and associates of the Girls' Friendly Society of the diocese was held on Saturday, 29th ult., at the church of the Epiphany, the Rev. Dr. T. A. Tidball, rector. After the celebration of the Holy Communion, Miss McVickar took the chair. As there are 22 branches, most of which were represented at the conference, much time was passed in listening to the reports rendered through their secretaries. The first question discussed was, "What status are married women to have in the society?" Various suggestions were made, and it was stated that in England, married women are found to be very useful at festivals and teas given for "the benefit of the cause." The packing of missionary boxes was work for them also. The form of admission to the society was next discussed. A committee appointed at the last meeting presented a form, which, having been read, was approved after it was amended so as to include the Apostles' Creed. With reference to the representation of the society at the World's Fair, it was decided to leave the matter in the hands of the executive committee. Resolutions expressing sorrow for the death of Miss Letitia Townsend, secretary and treasurer of the general society of America, were passed, and the suggestion that a seaside home for the members of the society be built as a memorial of her and named for her, was unanimously adopted. A meeting of the diocesan council was also held the same day, when 19 ladies from different parishes were appointed.

The corner-stone of the chapel of Grace church, Girard and Leidy aves., was laid on the 5th inst., by Bishop Whitaker. In addition to the Rev. Dr. J. S. Stone, rector of Grace church, the Rev. H. Q. Miller, assistant to Dr. Stone, and who will have charge of the chapel, there were several of the city rectors present, as also a majority of the vestry of Grace church. The Rev. Dudley Chase, a retired chaplain of the U. S. A. and a promoter of the enterprise, was also present. Bishop Whitaker made a short address, and told the people it was to their energy, courage, and charity, the success was due. Remarks were also made by the Rev. Dr. Stone and the Rev. Mr. Miller. In 1886, a mission Sunday school was started over the drug store at 40th st. and Girard ave., by a few persons connected with Grace church. Mrs. Rebecca T. Willing, widow of Dr. Charles Willing, who was the owner of the building, and who took an interest in the work, entered into rest eternal in 1889. In order to carry out her expressed wishes, her heirs conveyed the property to the corporation of Grace church. The property was sold, and the money realized therefrom is the nucleus of the fund to be used for this chapel. When completed the edifice will measure 80 ft. in length, with a width of 30 ft., and there will be seating capacity for 200 persons.

Chicago

BISHOP'S APPOINTMENTS

MAY

10. 8 P.M., Benediction of new altar, church of the Ascension, Chicago.
11. 8 P.M., St. Chrysostom's, Chicago.
14. A. M., St. Bartholomew, Chicago; P.M., St. Paul, Austin.
15. Opening of Church Home for Orphans; 7:30 P.M., Board of Missions, Church Club.
18. 10 A.M., Ordination to priesthood at Seminary.
21. A.M., St. Paul, Kankakee; P.M., St. Paul, Chicago.
23. 7:30 P.M., Annual Commencement W. T. S., at Cathedral.
25. 6 P.M., Alumni dinner W. T. S.
28. A.M., Cathedral (Supplementary); P.M., Calvary, Chicago.
30–31. Fifty-sixth Annual Convention.

The Bishop has accepted an invitation to preach the baccalaureate sermon at Hobart College, Geneva, N. Y., June 18th.

The next lecture under the auspices of the Church Club will be delivered in the church of the Epiphany on Sunday evening, May 14th, by the Rev. A. W. Little, rector of St. Mark's, Evanston. The subject will be, "A Zealot of the 18th Century."

The regular monthly meeting of the Church Club, held on the first Thursday in the month, is postponed for May till some evening near the meeting of the Convention.

The commencement exercises of the Western Theological Seminary will be held at the cathedral of St. Peter and St. Paul, Washington Boulv'd and Peoria St., on Tuesday evening, May 23rd, at 7:30 P.M. The baccalaureate address will be delivered by the Bishop of the diocese, subject, "The Supernatural Character of the Christian Ministry." The alumni dinner will take place at the Seminary May 25th at 6 P. M.

The Rev. Charles Bowles will be ordained to the priesthood in the Seminary chapel on Thursday, May 18th, at 10 o'clock. Mr. Bowles is a graduate of the Seminary of the class of 1892. He has had charge for the last year of the church at Irving Park, where he has done a very successful work.

The Seminary year which is coming to an end, has been a successful one, and the prospect for the coming year, in point of numbers, is unusually good, a considerably larger number having already entered their names than has ever been the case before at such an early date.

Diocesan News

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

The 109th annual convention assembled in St. Luke's church, Philadelphia, on Tuesday, May 2nd, when, after Morning Prayer, the convention sermon was preached by the Rev. Geo. A. Keller, of Radnor, from St. John xviii: 36 (first clause). The Holy Communion was celebrated by Bishop Whitaker. The Bishop called the convention to order, 125 clergy answering to their names and 61 parishes being represented. The Rev. W. S. Baer as secretary, and Mr. James C. Sellers, assistant secretary, were re-elected. The Bishop announced the usual committees.

At the afternoon session, the Bishop made his annual address and gave the following summary of his work during the year: Postulants admitted, 5; candidates for deacon's orders only, admitted, 2, for the priesthood, 5; ordained to the diaconate, 7, to the priesthood, 7; deaconesses set apart, 5; clergy received from other dioceses, 22; transferred to other dioceses, 19, deceased, 4, deposed, 2; lay-readers licensed to Advent, 1893, 66; Holy Communion celebrated 25 times; number of Confirmation services (including two by other bishops), 157; number of persons confirmed (including 13 by the Bishop of Michigan and 5 by the Bishop of Milwaukee), 2,602; sermons and addresses delivered, 224; churches consecrated, 3, dedications, 2, corner-stones laid, 2; marriage, 1: Baptism, 1; burials, 4; accepted resignations of clergy from cures, 18; appointed clergy to cures, 30; total number of services and formal meetings attended, 401. The Bishop's Fund, including balance of $68.91 from last year, amounted to $1,381.28, of which he had paid out the sum of $1,360.37, leaving a balance of $20.91. After feelingly referring to the death of four clergymen and also of two others retired from active duty, and likewise of 10 prominent laymen, the Bishop affectionately urged upon the clergy a hearty and unreserved acceptance of the new Prayer Book in all its details as the supreme law in all their ministrations. To the Seamen's Mission special attention was called, for it is doing a noble work for the sailor, and the new boarding home has been pronounced by the seamen themselves as being the very best in the United States; it is always crowded and needs immediate extension. Referring to the cholera, the Bishop emphasized the duty of prayer to God that He would avert the scourge, and also of cleanliness in our homes and surroundings, and requested the clergy to preach on this subject either on May 7th or 14th, and rouse their parishioners to a sense of their dangers. The urgent necessity of the Diocesan House was next considered, and the Bishop had kind words for the Junior Auxiliary now in process of formation.

The report of the Standing Committee was read, and as its conclusion the Rev. Robt. Ritchie asked what had been done relative to approving the election of the Rev. F. R. Graves as missionary bishop of China. The reply by Mr. J.S.Biddle was that "no affirmative action and no positively negative action" had been taken. The minutes of two meetings of the Standing Committee having been read, the first one held April 4th, showing that the subject had been postponed and on April 25th the nomination had been laid on the table, the Rev. Dr. C. Ellis Stevens asked what this meant. Had the Standing Committee not the courage to say "No", or was it a graceful negative? And he moved that convention be informed what would be the effect of this action. Mr. R. L. Wright contended that convention had no right to go beyond the report. The Rev. Dr. Harris said that the canon required that the report of the committee should be subject to the inspection of the convention. He would like to know what that meant. The Rev. Dr. Watson said it was not a party question (!). The Committee had understood that Mr. Graves failed of confirmation in the House of Deputies. The Rev. Dr. Stevens had leave to withdraw his motion, when he expressed the hope that the Committee would soon take the matter from the table.

The 34th annual report of the Diocesan Board of Missions stated that the requisite amount asked for had not been reached, but the Board had been able to pay all the appropriations in full, and a larger balance than last year is in the hands of the treasurer. The total revenue was $15,310.27. present balance, $1,203 90. In conclusion, the Board asked for $15,000 for the present year, which, after a lengthy discussion, was adopted.

Various reports were presented, and various officers and trustees elected. The Standing Committee for the ensuing year are: The Rev. Drs. J. A. Harris, J. S. Stone, B. Watson, J. DeW. Perry, J. D. Newlin; Messrs. J.S. Biddle, W.W. Frazier, John Ashhurst, M. D., Geo. Harrison Fisher, and John E. Baird. This result was reached after several ballotings, requiring a part of two days.

Consideration of the proposed amendments to the Constitution, which had been approved by the Convention of 1892, occupied the attention of the present Convention for a part of two days. The first amendment considered was as follows:

Amend Article IV, Section 1. by introducing after the first proviso, the following words:

"Provided, that no clergyman shall be entitled to a seat in the Convention who is bound by any vote of ecclesiastical obedience other than such as is required by the Book of Common Prayer, or by the constitution and canons of the Protestant Episcopal Church in the United States of America, or by the constitution and canons in the Protestant Episcopal Church in the diocese of Pennsylvania."

After a long, and somewhat sharp debate, a vote was taken by orders, which resulted as follows: Clerical, affirmative, 54; negative, 78. By parishes, ayes, 43; nays, 30; divided, 8. The clerical vote last year was affirmative, 73; negative, 52. It being apparent that the amendment of Article IV, section 2, making the same requirement for lay members, would meet a similar fate, it was quietly laid on the table.

The report of the committee on the diocesan house was presented, and its suggestions about the future condition of matters in connection therewith, was adopted. It was agreed to ask for increased contributions for this object.

The managers of the Episcopal Hospital presented their report, and after the usual courtesy resolutions were adopted, the convention adjourned to meet again on the 2nd Tuesday in May, 1894.

Colorado

John Franklin Spalding, D.D., Bishop

TRINIDAD.—The Bishop visited this mission on Sunday, the 23rd inst., and confirmed a class of seven, three men and four women. The rector made the very happy announcement that the mission was entirely out of debt, and he urged the people to renewed activity, and to undertake the enlargement of the church, which is a pressing necessity. When Mr. Hinkle took charge less than a year ago, there was a mere handful of people and a debt of $2,500. That debt is entirely paid, and improvements to the extent of $1,000 have been made. Considering the hard times experienced here and the comparative poverty of the people, this is a wonderful record of work and perseverance.

DENVER.—The parish festival of St. Mark's church was observed on April 24th and 25th. On the eve of the Feast, Confirmation was administered by the Bishop to 18 persons. The sermon was by the Bishop. On St. Mark's Day the members of all the associations connected with the parish made their Communion together at 7:30 A.M. At 10:30 A.M. occurred the institution of the Rev. John H. Houghton as rector of the church. The sermon was by the Very Rev., the dean of Pueblo, the Rev. A.R. Kieffer, and the Holy Eucharist followed. In the afternoon reports of the various parish societies were given, and a parish tea, at which 400 people were entertained. Evensong at 7:30, with sermon by the Rev. H. Martyn Hart, dean of Denver. The day was marked by gifts of a memorial processional cross and a jewelled chalice, both made by the Gorham Co. Ten clergy besides the Bishop were present, including the Rev. W. W. Hance, of Evanston, Wyoming. The choirs of St. Mark's, the Cathedral, Trinity memorial, All Saints', and St. Peter's, assisted at Evensong. The procession had 100 in robes and 200 following in guilds, etc.

Minnesota

Henry B. Whipple, D. D., LL. D., Bishop
Mahlon N. Gilbert, D. D., Ass't. Bishop

The Southern Convocation held its spring meeting in St. Paul's church, Winona, on the 17th, 18th, and 19th of April. The opening service on the evening of the 17th was well attended. On the 18th, there was a celebration of the Holy Communion at 7:30 A. M., Morning Prayer and sermon by the Rev. A. A. Butler at 10:30. Mr. Butler has recently come into the diocese from New York City. His presence is most welcome among the brethren of the convocation, and his words most helpful. In the afternoon papers were read by the Rev. A. R. Taylor, on "The Aims and Objects of the Social Union;" and the Rev. W. W. Fowler on "Church Unity; its Prospects and Dangers." In the evening a missionary service was held, and addresses delivered by the Rev. Edwin Johnson, and the Rev. John H. White, dean of the convocation, and warden of Seabury Hall. At the closing session on the 19th, the Rev. E. P. Chittenden read selections from a paper written by the Rev. Thomas P. Crump, in which the writer set forth many interesting incidents connected with his life as missionary in Minnesota in the early days. The convocation passed an important resolution looking to the relief of the Assistant-Bishop. The next annual council is to be urged to petition the General Convention to divide the diocese, and set off the northern portion as a missionary jurisdiction.

Easton

Rev. Wm. Forbes Adams, D. C. L. Bishop

CHESTERTOWN.—St. Paul's church is preparing for the bicentennial celebration of the foundation of the church, which takes place May 24th, during Whitsun week. The Rev. C.T. Denroche, the present rector of the parish, has invited Bishops Adams and Paret to be present, besides the former rectors, the Rev. Messrs. Robert Wilson, of Charleston, S. C., Sewell Hepbron, of Virginia, Wm. Munford, of Salisbury, Md., George C. Sutton, of Galena, Md.

POCOMOKE CITY.—Bishop Adams confirmed a class of six persons at St. Mary's church on Wednesday, April 19th.

EASTON.—The Rev. John B. Gray, of Washington, D.C., will take charge of St. Peter's parish for a month, during the illness of the rector, the Rev. L. B. Baldwin.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

LEWES.—A gathering of special interest took place at St. Peter's rectory, on the eve of St. Mark, when Bishop Coleman was presented with a handsome cope, mitre, and lace rochet. His lordship held a reception at 8 o'clock, which was largely attended, many of those present being of the denominations. The Bishop's chair stood upon a raised dais, and had the pastoral staff standing by it. The presentation was made by Dr. Hiram Burton, who in a few graceful words expressed the thankfulness of the congregation at the Bishop's restoration to active work, and asked him to accept the gifts from many of his friends, especially of the laity. The Bishop made a feeling reply to the address. The cope is of cream-colored corded silk, the orphrey of dull gold damask, the lining being of purple silk. The hood is a solid piece of embroidery, with a beautifully worked *Agnus Dei* surrounded with a nimbus of gold and resting upon clouds. The mitre is of the same damask, enriched with fine embroidery in silk and gold. The rochet is of fine lawn, edged at the sleeves and hem with exquisite lace, and has about the neck in worked letters, the text, "Feed my sheep, feed my lambs."

On St. Mark's Day, the graveyard of St. Peter's church was consecrated, an imposing procession, of the cross bearer, the Bishop in his new vestments, with the Rev. M. L. Woolsey bearing the pastoral staff, the choir and congregation, made the circuit of the ground, singing the *Miserere*, as a prelude to the solemn service. Immediately after, the new altar was consecrated and the High Celebration took place. The altar is the handsomest in the diocese, of carved oak with reredos and tabernacle. The panels of the reredos are filled with paintings, the centre being a figure of our Lord in glory, and the side ones figures of the Blessed Virgin, St. John Baptist, St. Peter and St. Paul. These paintings are the work and gift of the rector, the Rev. G. I. D. Peters. The altar is a memorial gift of a number of persons, in memory of departed friends. The new vestures given to the Bishop were made by Sister Teresa, of All Saints', Baltimore, except the rochet, which was the handiwork of Mrs. Franklyn Maull, of Lewes. At 4 o'clock the new rectory was blessed, with a special form prepared for the occasion. The crucifer, with two acolytes bearing tapers, headed the procession as it passed from room to room, where suitable prayers and blessings were said. Vespers were held at 7:30 P. M.

Massachusetts

The 108th annual convention met in Trinity chapel, May 3rd. The Rev. Dr. William H. Brooks, secretary, called the session to order with prayer. The roll was called, and a committee on qualifications of parishes appointed. There was then an adjournment to Trinity church for the memorial service. The clergy robed in the guild rooms and marched in procession, followed by Bishop Potter of New York. The Holy Communion service was begun by the Rev. Dr. Donald, the epistle being read by the Rev. Dr. Converse, and the Gospel by Bishop Potter. Other clergymen taking part in the service were the Rev. Drs. Lindsay, Abbott, and Chambre. The offering was for the relief of aged and disabled clergymen of the diocese. Bishop Potter preached from the text, "It is the Spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you they are spirit and they are life." The singing, which was excellent, was conducted by the vested choir of St. Paul's. The offertory anthem by Samuel Webbe, and the *Sanctus*, Gounod in F, were specially well rendered.

After the service, the Rev. Dr. Converse was elected chairman of the convention; the Rev. Dr. W. H. Brooks was re-elected secretary, and appointed as his assistant, the Rev. L. C. Manchester. The parishes of St. Luke, Linden; Holy Name, Swampscott; Trinity, Ware; and St. Andrew, Wellesley, were admitted to union with the convention. The motion to elect a bishop by an Australian ballot was lost by 147 to 97, and the Rev. P. W. Sprague moved that the election of a bishop be made the order of business at 10, Thursday morning, which motion was carried. The report of the treasurer, the Rev. Chas. H. Learoyd, showed that the expenses were $5,636.72, with a deficit of $792.72.

The report of the Standing Committee, read by the Rev. Dr. Chambre, contained the following statement: During the past year there have been received three postulants for the sacred ministry; one candidate for the diaconate only, and 42 candidates for the priesthood; 46 lay readers have been licensed; the number of Confirmations by the late Bishop were 761, by other bishops, 1,112, a total of 1873 against 2,395 last year; there have been ordinations to the diaconate, 8; ordinations to the priesthood, 6; received from other dioceses, 17; transferred to other dioceses, 7; deceased, 3; resigned, 15; elections or appointments, 30; the present number of clergy (including 25 deacons) is 226. Two chapels, four churches, and one chancel, have been consecrated, four corner-stones have been laid, and two parish houses have been opened. The deceased presbyters are the Rev. William H. Monroe, of Christ church, Boston, Sept. 14, 1892; the Rev. Justin Field, for 23 years rector of Trinity church, Lenox, on March 5, 1893.

The Rev. Dr. W. H. Brooks presented a resolution upon the death of Dr. Shattuck, which was adopted by a rising

vote. The report of the Episcopal Fund made by Mr. A. J. C. Sowdon, showed $136,904 in this fund, with the addition of $2,607 made during the past year. The report of the committee upon securing uniformity of parochial reports, was adopted after it was referred to the Committee on Canons. The Rev. E. A. Rand brought up the old subject of allowing women to vote in parishes, which was carried by the vote of the convention. The motion of allowing parishes to change their own constitution or by-laws was approved, but it must come before the next convention.

After morning service the next day, the following nominations for bishop with speeches of five minutes, were made: The Rev. Dr. William Lawrence, by the Rev. I. C. Brooks, seconded by Mr. C. R. Codman; Bishop Hare by the Rev. Dr. Converse, seconded by Mr. Robert H. Gardner; the Rev. A. C. H. Hall, by the Rev. G. J. Prescott, seconded by Mr. Francis C. Foster. There were no other nominations. The result of the first ballot was: Vote of clergy, whole number, 162; necessary to a choice, 82; Dean Lawrence had 65; Bishop Hare, 56; Father Hall, 22.

Vote of laity: whole number, 114; necessary to a choice, 58; Dean Lawrence had 72; Bishop Hare, 23; Father Hall, 12.

There being no election, a second ballot was taken, as follows: Vote of clergy: whole number of votes, 160; necessary to a choice, 81; Dean Lawrence had 82; Bishop Hare, 59; Father Hall, 10.

Vote of laity: whole number of votes, 110; necessary to a choice, 56; Dean Lawrence had 75; Bishop Hare, 24; Father Hall, 10.

The chairman then announced the election of Dean Lawrence, and a committee was appointed to wait upon him.

The matter upon the division of the diocese was then introduced, and placed in the charge of the Rev. Messrs. Geo. S. Converse, John Cotton Brooks, Alexander H. Vinton, Arthur Lawrence, Edward Abbott; and Messrs. F. W. Hunnewell, Edward Goodman, Edward L. Davis and Henry N. Bigelow, who will report at the next convention. The Diocesan Board made its annual report through its secretary, the Rev. R. H. Howe. The receipts for the past year were $13,507, and expenditures $11,269. The general missionary also gave an outline of his duties and the prosperity of the missionary field. The movement to increase the Bishop's salary to the sum of $8,000, was defeated, because the principal would not allow such an interest.

The Standing Committee were elected: The Rev. Drs. George S. Converse, A. St. John Chambre, Edward Abbott, John S. Lindsay; and Messrs. Edward L. Davis, Robert Treat Paine, Henry M. Upham, and A. J. C. Sowdon.

Judge Bennitt was elected as a lay deputy to the General Convention in the place of Dr. Shattuck. A rising vote of thanks for 28 years of service as secretary was given to the Rev. Dr. William H. Brooks.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

The year of grace, 1893, bids fair to be one marked by an advance in the building of church edifices. St. Stephen's chapel, Schoolcraft, was consecrated recently, less than a year from its commencement. The work was carried through chiefly by the efforts of a few devoted Churchwomen. No rector, not even a lay reader, is in charge of the services, but the women have raised the money for a church building, and now keep up the Sunday school. Five persons were confirmed by Bishop Gillespie on Wednesday evening, April 6th, and on Thursday morning the new building was consecrated by the Bishop. The following clergy assisted in the service, the Rev. Drs. Van Antwerp and Rippey, the Rev. Messrs. C. W. Ivie, B. F. Matrau, and Preston Barr. At the conclusion of the Communion service, two more persons were confirmed. The Rev. Mr. Matrau, who had come from Englewood for the purpose, presented the candidates. A collation was spread for the visitors and their friends at the home of Dr. Smith.

Connecticut

John Williams, D. D., LL.D., Bishop

NORWALK.—The Bishop visited St. Paul's on the 1st Tuesday after Easter, confirming a class of 17 persons. In the afternoon, he confirmed a supplementary class of six persons at Grace church, the Rev. S. H. Watkins, rector. In the evening, at Trinity, South Norwalk, a class of six persons was presented by the Rev. Olin Hallock, rector. St. Paul's, the mother parish, and one of the oldest in the diocese, now becomes vacant by the resignation of the Rev. S. T. Granam, who has accepted the rectorship of Trinity church, Mt. Vernon, N. Y.

An interesting meeting of the junior branch of the Woman's Auxiliary for this portion of the Fairfield Archdeaconry, was held in Trinity church, on Saturday in Easter Week. The meeting was addressed by the Bishop and Miss Jarvis, the secretary of the Junior Auxiliary for Connecticut.

BRIDGEPORT.—The monthly meeting of the Fairfield county Clerical Association was held in St. Paul's parish, the Rev. Henry M. Sherman, rector, on Monday, May 8th. An essay was read by the Rev. A. P. Chapman of St. Luke's, subject: "Preaching the Word," followed by a discussion. The meetings are held each month, are well attended, and of much interest.

LITCHFIELD.—The Rev. Storrs O.Seymour has returned to old St. Michael's, from Trinity church, Hartford, after an absence of nearly 10 years. He has received a cordial welcome from his former parishioners and fellow-townsmen, for this is as well, his native parish. Mr. Seymour is succeeded in Trinity church by the Rev. Ernest de F. Miel, of St. George's, New York, and as Archdeacon of Hartford, by the Rev. Frederic W. Harriman, of Windsor.

WASHINGTON.—The Rev. Wm. G. Spencer, D. D., rector of St. John's, has gone to England for a vacation of six months, to revisit his native land.

STRATFORD.—The rector of Christ church, the Rev. N. E. Cornwall, preached his first anniversary sermon on the morning of Sunday, April 30th. Taking as his text Acts iv: 32, he showed what was the spirit and what were the methods of the early Christians, and urged the necessity of the same spirit now in order that the same work may be accomplished. The missionary zeal of this parish continues unabated. The Woman's Auxiliary has for a number of years done excellent work and a Junior Auxiliary has been recently organized. In accordance with the suggestion of Dr. Langford, the classes in the Sunday school have been named after the missionary bishops and jurisdictions, and on Easter evening at the children's service the classes entered the church in procession with their new banners and singing a bright Easter carol. The scene was one of great beauty, and much interest was shown in the service and in the address of the rector explaining the symbols on the banners and giving an account of the work in the missionary field.

Southern Virginia

Alfred Magill Randolph, D.D., LL. D., Bishop

On Saturday, April 8th, Bishop Randolph visited St. John's church, Houston, and confirmed eight candidates.

The Bishop visited Trinity church, Franklin, preached and confirmed four candidates on Wednesday morning, April 12th.

The spring meeting of the Norfolk Convocation was begun on Tuesday, April 11th, at St. Luke's church, Norfolk. The following was the order of services: April 11th, 10 A.M., service of meditation; 11 A.M., Morning Prayer and sermon, the Rev. J. H. Hubard, preacher; meeting of Convocation until 1:30 P.M., and again at 4 P.M.; 8 P.M., prayer and sermon, preacher, the Rev. J. N. McCormick. April 12th, 10 A. M., devotional meeting; 11 A.M., Morning Prayer and sermon by the Rev. J. B. Funsten, celebration of the Holy Communion, followed by meeting of Convocation; 4 P.M., clergy meeting in parish house, subject for discussion, "Limits of clerical obedience to the godly admonition of the Bishop;" 8 P.M., missionary service, with addresses on "Diocesan Missions," by Mr. W. B. Wharton; on "Domestic Missions," by Dr. Barton, and on "Foreign Missions," by the Rev. Robert Gatewood. On Thursday a Sunday School Institute was held from 10:30 A.M. to 4 P.M.

Bishop Randolph visited the Bishop John's memorial church, Farmville, preached, and confirmed a class of seven, five of whom were from the denominations. On April 14th he visited Grace church, Ca Ira, Cumberland Co., preached and confirmed a class of eight.

The regular meeting of the Danville Convocation began at Keyville on Tuesday evening, April 18th, at which was adopted the new constitution and by-laws. Reports from parishes were read, and an essay by the Rev. C. O. Pruden on "How to Conduct a Mission," was delivered. Chatham has made an offer of a lot and $3,200 to secure the female high school which the convocation contemplates establishing. The different summer Missions were appointed and the convocation adjourned to meet in Boyden in the fall.

The regular spring meeting of the Southwestern Convocation began on Tuesday, April 11th, in St. John's church, Roanoke, with Evening Prayer and sermon by the Rev. Edwin L. Goodwin. On Wednesday morning, April 12th, a celebration of the Holy Communion with a sermon by the Rev. W.R. Savage. At night a missionary meeting was conducted by the dean of the convocation, the Rev. T. M. Carson. Addresses were made by the Rev. Mr. Carter and Mr. M. P. Burks, treasurer of the diocesan missionary society. On Thursday morning the convocation concluded the remainder of its business. At night the Rev. Mr. McBryde preached an eloquent sermon to the Brotherhood; an address was also made by Major Stiles of Richmond. On Friday morning the convocation adjourned to meet at Tazewell Court House in the fall.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

Not often is it that five churches are consecrated in one diocese within a single month, as has been the case in this diocese during the past month. Of course in each case Bishop Worthington was the consecrator. April 4th he consecrated Grace church, Tecumseh, assisted by the Rev. R. C. Talbot, the priest in charge, and the Rev. Canon Whitmarsh (who preached the sermon), the Rev. Messrs. J. A. Russell and Ed. DeS. Juny; on the 15th, Grace church, Columbus, assisted by the Rev. Messrs. F. D. Jaudon, priest in charge, Archdeacon Sparling, Canon Whitmarsh, A. E. Marsh, P. McKim, G. B. Clarke, and the Very Rev. Dean Gardner, preacher. This building is large and handsome, and takes the place of one built in the early days of Nebraska, which has long been unfitted for use. On the 21st, the memorial church of St. Philip the Deacon, Omaha, built for the colored mission by Mrs. Worthington, at a cost of nearly $10,000, as a memorial of her mother, the late Mrs. Milton of Boston, was consecrated by Bishop Worthington, assisted by the priest in charge, the Rev. John Albert Williams, the Rev. Dr. Sweet, of Rock Island, preacher, and the Rev. Messrs. John Williams, Dean Gardner, Canons Lloyd, Doherty, and Whitmarsh, Paul Matthews, I. Johnson, Archdeacon Sparling, J.O.Davis, H.G. Sharpley, T. J. Mackay, A. W. Macnab. This church is of stone and pressed brick, and is, both inside and outside, remarkably effective and churchly; excepting the altar brasses, the church and its contents are wholly of Omaha manufacture. The other churches are part of the Associate Mission of Omaha's charge: St. Paul's on the 25th, the Rev. Paul Matthew's, priest in charge; Canon Whitmarsh preached the sermon; St. Martin's on the 26th, the Rev. H.G. Sharpley, priest in charge; Dean Gardner preached, Canon Whitmarsh, the Rev. J. A. Williams, and the Rev. P. Matthews assisted in the service. May 1st Bishop Worthington laid the corner-stone of a mission church at DeWitt.

The Confirmations this year are fully one-fifth more than those of last year.

Efforts crowned with gratifying success have been made this Easter to materially reduce or extinguish church debts throughout the diocese.

Preparations have been made fittingly to celebrate the 25th anniversary of the organization of the diocese in connection with the diocesan council this month. Bishop Graves, of the Platte, has been invited to bring his clergy and a delegation from each mission and parish in his jurisdiction. Canon Whitmarsh has, at the request of the committee, written a history of the diocese and of each of its parishes and missions. The following bishops have been invited to attend: Howe, Walker, Graves, Spalding, Talbot, Leonard, Tuttle, Atwell, Perry, Thomas, Gilbert, Whipple, Nicholson. The sermon will be preached by Bishop Garrett, formerly dean of the cathedral.

New York

Henry C. Potter, D.D., LL.D., Bishop

MT. VERNON.—On Wednesday, April 19th, Bishop Potter administered the rite of Confirmation to a class presented by the Rev. W. W. Page, of Trinity church, and the Rev. F. M. S. Taylor, of the church of the Ascension.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

Trinity church, Mobile, is to have a new rectory to cost about $2,500. The number of communicants at this church at the two Celebrations on Easter was larger than was ever known before, and at the Three Hours' service on Good Friday over 400 persons attended, many of whom remained through the entire service. During Lent the rector preached 94 times.

The Easter offerings at the church of the Nativity, Huntsville, amounted to $1,197.

The Standing Committee has given consent to the election of the Rev. Mr. McKim as Bishop of Yeddo and the Rev. Mr. Graves as Bishop of Shanghai.

Trinity church, Florence, was badly injured by fire March 16th; probably a new church will be erected to take its place.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

The new parish house of St. Luke's church, Wheeling Island, the plans for which have been drawn by Lenier & Faris, will be constructed of stone for the lower story and of wood for the upper, and will be Gothic in design; dimensions 35 x 60. A free reading room for men, 35 x 50, will occupy the first floor, which will also contain a room for a furnace and a kitchen. On the upper floor there will be a Sunday school room, 30 x 30, and three class rooms. This room will be lighted by 24 windows and is 25 feet high, with an open timbered roof. The building is intended as a memorial of Florence S. Brittingham, who died recently and who was the wife of the present rector.

The churches at Ravenswood and Princeton are each to have new rectories.

The Rev. G. S. Somerville has accepted a call to Willow Island.

Mississippi

Hugh Miller Thompson, S.T.D., LL.D., Bishop

A beautiful alms basin of brass has been presented to St. Colomb's chapel, Jackson, by Mr. Charles Stietenroth, of Natchez, as a memorial of his mother.

The congregation of Trinity church, Pass Christian, are making a strenuous effort to raise a fund sufficient to build a rectory.

North Carolina

Theodore B. Lyman, D. D., LL.D., Bishop

The Church conference, which is composed of representatives from the different missions which are under the charge of the Rev. Dr. Murdoch, rector of St. Luke's church, Salisbury, held a meeting in St. George's church, Woodleaf, on Thursday, April 6th. The meeting was opened with Morning Prayer, and the sermon was preached by Dr. Murdoch. The Rev. R. B. Owens delivered an address on "Brotherly Love among Congregations," and the Rev. S. S. Bost one on "How to get People to Take Part in the Services." Addresses were also made by Mr. S. J. M. Brown on "Sunday Schools," and by Mr. S. F. Lord on "The Brotherhood." Reports from the different missions were read and the conference adjourned. The opening service on Thursday was the first service that has been held in St. George's church since its completion. This church has been erected as a memorial of the Rev. George Wetmore, D.D., whose labors in this vicinity are thus lovingly remembered.

Last March the Hon. Richard H. Smith, who has been for 60 years a communicant of Trinity church, Scotland Neck, for 50 years a member of its vestry, a delegate to the diocesan convention, and a deputy to the General Convention, was called from the scene of his earthly labors.

Western Texas

Jas. Steptoe Johnston, D.D., Bishop

About eight years ago a mission was started at Pearsall, a point on the I. and G. N. R. R. This was the only place where the services of the Church were held between San Antonio and Laredo, a distance of over 150 miles. The mission had to be abandoned, however, for the want of a suitable place in which to hold services. The Church people there now propose to build a small church to make the mission, which has been resumed, permanent. It will probably cost about $1,000, of which $500 have been secured by the efforts of the Bishop and the Rev. J. T. Hutcheson. The prospect of the growth of the church is good, and the services are well attended.

St. Stephen's church, Goliad, although without a rector, has not allowed its work to be suspended. A Sunday school has been continued without cessation, and has prospered. Several devoted women of the parish have raised $300 for the purchase of a lot, the Bishop giving $75. A neat and comfortable rectory has been built and furnished, and a month's supply of provisions laid in. The Bishop contributed $150 towards the building, and there now is no debt on it.

Long Island.

Abram N. Littlejohn, D. D., LL. D., Bishop.

BROOKLYN.—On Sunday, April 30th, the new All Saints' church was formally opened by the Bishop, assisted by the rector, the Rev. Melville Boyd. Holy Communion was celebrated at 8 o'clock, and Morning Prayer was read at 9:30. At 10:30, after the formal opening of the doors, the vested choir, under the direction of Mr. Archibald Arthur, entered, singing processional hymn No. 281. The Bishop, having taken his place within the sanctuary, said the prayer of benediction. In his address the Bishop mentioned the fact that this parish and the diocese are nearly of an age. The parish was organized in 1867, the corner-stone of the first building was laid in 1869; Bishop Littlejohn was consecrated in the following year, and the first corner-stone laid by him was that of the building lately vacated by the congregation of All Saints'. In connection with this service 55 persons were confirmed. The interior decoration of the church is graceful and attractive, old gold and brown with subdued yellows and greens being the prevailing colors; and the arrangements for lighting are excellent. Many valuable gifts have been made, most of them memorials. The benediction of these gifts will take place during the present month at special services on several different occasions.

St. Stephen's church, the Rev. Henry T. Scudder, rector, was visited by the Bishop on Friday, April 28th, and 31 persons were confirmed. Great progress has been made in this free church. The offerings have increased from $15 to $60 weekly since the present rector came. The mortgage is about to be reduced by payment of $750. A new carpet has been laid in the chancel, the floor covered by the pews is to be laid with hard wood and the aisles are to be carpeted. An organ fund has been started by the raising of $200. The parish property includes a fine corner on Jefferson and Patchen aves., 100x175 feet, and this tract has been inclosed by a handsome fence.

On the evening of Sunday, April 30th, the Bishop visited Christ church, Bedford ave., and confirmed 55 persons. On cacount of illness the rector, the Rev. Dr. Jas. H. Darlington, was not able to present them.

PARKVILLE.—St. John's church was visited by the Bishop on Tuesday, May 2nd, at 5 P.M., and 12 persons were confirmed, who were presented by the Rev. R. B. Snowden, who is in charge. The church was beautifully adorned with flowers. A hanging sanctuary lamp, a "Rochester," has lately been placed in the church, through the kindness of the Rev. ohn T. Matthews, now of St. Mary's, Amityville, formerly in service here. Mr. Maguire, of the General Theological Seminary, conducts a vesper service every Sunday.

BLYTHEBOURNE.—On the evening of Tuesday, May 2nd, the Bishop visited St. Jude's church and confirmed nine persons, who were presented by the rector, the Rev. R. B. Snowden. The music was very effectively rendered by the full vested choir, under the direction of Mr. George W. Rose. The church was crowded, many being obliged to stand.

Virginia

Francis McN. Whittle, D.D., LL. D., Bishop

Bishop Whittle visited Grace church, Cobham, on April 12th, and confirmed a class of five persons.

After a rectorship of nearly ten years at Grace church, Alexander, the Rev. H. T. Sharpe has accepted a call to the church of the Prince of Peace, Baltimore, and entered upon his duties the 2nd Sunday in May.

A large and valuable portion of the library of the late Dr. Davis, formerly rector of St. James' church, Leesburg, has been presented to the vestry for the use of the rector of that church.

On Sunday, April 9th, Bishop Whittle visited Christ church, Brandy Station, and confirmed 13 candidates. The rector, the Rev. Carter Page, preached. At the night service, an address was made by Mr. Gardiner, of Tokio, Japan.

April 10th, the Bishop visited Greenwood parish, the Rev. F. W. Neve, rector, and confirmed several candidates.

The Rev. J. B. Newton, rector of the Monumental church, Richmond, began a mission in old Bruton church, Williamsburg, on Monday, April 10th, which continued through the week. An earnest request was made to Dr. Newton to continue the mission into the following week, but he was unable to do this on account of other engagements.

South Carolina

Wm. B. W. Howe, S.T.D., Bishop

The 103rd annual council assembled in Grace church, Charleston, the Rev. C. C. Pinckney, rector, on the morning of Wednesday, May 3rd, at 10 o'clock. After Morning Prayer, the sermon was delivered by the Rev. Dr. R. Wilson, upon Pilate's question: "What is truth?" and was a masterly effort. In the administration of the Holy Communion, the Rev. Dr. Pinckney was Celebrant.

The council was called to order by the Rev. Dr. Pinckney, as president of the Standing Committee, who, in the absence of the Bishop, presided. Thirty-two of the clergy, and the delegates from 44 parishes answered to their names at roll call. The Rev. J. D. McCollough was elected secretary, this being the 30th year of his occupancy of that office. He appointed the Rev. Jas. G. Glass his assistant. Mr. F. A. Mitchell was elected treasurer of the diocese. The regular committees were appointed by the chairman, who also appointed the Rev. J. B. Williams the convention preacher for next year.

A letter from Bishop Howe was read, in which he made the canonical request for an election of a coadjutor bishop. The election was made the order of the day for Thursday, at 12 M. After some debate, it was ordered that in the election for bishop, no nominations or eulogistic speeches be permitted. Another letter from the Bishop was read, in which was conveyed his apostolic blessing upon the labors of the council. The afternoon session was taken up with reports of committees and the treasurers of different funds.

At night, a service was held in Grace church, under the auspices of the St. Andrew's Brotherhood, at which speeches of power and encouragement were made by Mr. S. P. Nash, of Tarboro, N. C., member of the General Council of the Brotherhood, Mr. Silas A. McBee, one of the vice-presidents of the order, and the Rev. Messrs. J. T. Cole, of the church of the Epiphany, Washington, D. C., and A. R. Mitchell, of Columbia, S. C.

Thursday, May 4th, after Morning Prayer and reports from committees, the convention entered upon its missionary session. The report of the Board of Missions was read by the secretary, Dr. Capers, and adopted. A statistical statement showing the pitiable salaries paid the clergy of the diocese, especially the missionaries, was read by the Rev. Dr. Porter, and ordered printed with the report of the Board of Missions.

The convention then proceeded to the election of an assistant bishop. The presiding officer offered prayer, after which the convention knelt for silent prayer. The tellers were appointed, and the balloting began. Thirty-three votes were cast by the clergy, of which the Rev. Ellison Capers, D. D., received 17, being the number required for a choice. Forty-eight parishes voted, and the Rev. Ellison Capers, D. D., received 35 votes. Dr. Capers was, therefore, declared the choice of the convention. On motion, the vote was made unanimous. A committee was appointed to notify Dr. Capers of his election, and he very gracefully signified his acceptance of the office thus tendered him. A committee was then appointed to notify Bishop Howe of the election.

A resolution was adopted looking to the holding of a missionary service in St. Philip's church on Sunday night.

On the third day, after Morning Prayer, the Finance Committee made its report, in which it was shown that some extra provision must be made to meet the salary of the Assistant Bishop. Through the liberality of Bishop Howe and with a small additional assessment upon the parishes, all difficulty in this matter was obviated, and the salary of the Assistant Bishop was fixed at $4,000 per annum. This about completed the important work of the convention, and, after attention to routine business, it adjourned.

Chicago

Wm. E. McLaren, D.D., D. C. L. Bishop

MAYWOOD.—A special service for the local branch of the Sons of St. George was held in the church of the Holy Communion, the Rev. C. C. Tate, priest in charge, on Sunday morning, April 30th. Although the day was very stormy, there was a large attendance of the members of the order, and Mr. Tate preached an appropriate and stirring sermon on the duties of church going. The parish cleared off its indebtedness at Easter, and the church is to be consecrated in June.

OAK PARK.—The Bishop visited Grace parish on Sunday evening, April 30th, and confirmed a class of 21. This is the largest class ever presented in this parish, which is rapidly growing under the vigorous administration of the rector, the Rev. C. P. Anderson.

MANHATTAN.—New life seems to be dawning upon the church here. A Sunday school has been organized and a new organ purchased.

ELGIN.—The vestry has called the Rev. Edward H. Clark to be the rector of this parish, which he has served so faithfully since the beginning of Lent.

STREATOR.—The Rev. P. K. Hammond has been elected rector of this parish. He has officiated here as lay-reader, deacon, and priest since he came into the Church from Methodism. The future of the parish seems bright with good results of faithful work.

The Corner-Stone of St. Luke's Hospital

The corner-stone of the new building of St. Luke's Hospital was laid with becoming ceremonies by Bishop Potter, Saturday afternoon, May 6th, in a temporary chapel erected for the purpose. The services resembled in many ways those of the laying of the corner-stone at the adjoining Cathedral at St. John the Divine. The committee of arrangements consisted of Messrs. Andrew C. Zabriskie, Moses Taylor Pyne, Hoffman Miller, Waldren P. Brown, E. L. Tiemann, Gustave H. Schwab, and the superintendent of the hospital, the Rev. Dr. Geo. S. Baker. The music was conducted by the Church Choral Society, with an orchestra of 20 pieces, and was in charge of Mr. R. H. Warren, organist of St. Bartholomew's church. The ecclesiastical procession was formed in the old buildings on the cathedral property, formerly occupied by the Leake and Watts Asylum, and proceeded in the following order: Surpliced choristers, trustees of the House of Rest for Consumptives, trustees of the College of Teachers, trustees of Columbia College, trustees of the Cathedral, vested clergy led by the assistant pastor and superintendent, and chaplain of St. Luke's Hospital, then the secretary of the diocesan convention, the Rev. Dr. Harris, and the Archdeacon of New York, the Ven. Dr. Peters, the architect, the physicians and the trustees of the hospital, followed by the officiating clergy, the visiting bishops, the Bishop of Long Island and the Bishop of New York, in their red academic hoods. The Rev. Dr. Geo. S. Baker acted as master of ceremonies, and Mr. Thomas P. Browne, sexton of St. Agnes' chapel, Trinity parish, was special aid. The procession proceeded to the music of a band, through the cathedral grounds to the hospital site, and the choir began the processional hymn as the temporary chapel was reached. Provision had been made for the seating of 2,500 people within the enclosure by special ticket. The programmes for the ceremony were elaborate, and a souvenir edition of the "History of St. Luke's Hospital" was issued. When the procession arrived, the president of the hospital trustees, Mr. Geo. Macculloch Miller, made introductory remarks, and Bishop Potter took charge of the religious services, and laid the stone. Bishop Littlejohn of Long Island, made an address. In the stone were placed a number of articles; among them, works of the Rev. Dr. Wm. Augustus Muhlenburg, the founder, including his "Catholic Papers," his hymn, "I would not live alway," and his biography by Sister Anne Ayres. There was also placed in the stone the order of service at the laying of the corner-stone of the cathedral, a complete set of reports of the hospital, and a volume containing the history, with a description of the new buildings, copies of daily papers, etc. A feature of the service was the rendering by the choir of an anthem especially composed for the occasion.

Several offers have lately been made to the trustees for the purchase of the old site, and it is stated that one of these offers amounts to $2,500,000, and proceeds from a syndicate which proposes to divide up the property into building lots, after the removal of the institution to the new buildings. The excavation for these buildings are already under contract, and the work of construction will be pushed forward as rapidly as consistent with strength and durability of the structures.

The Living Church

Chicago, May 13, 1893

Rev. C. W. Leffingwell, Editor

The Christian Inquirer, an influential Baptist paper, is not in favor of cathedrals, because, in its opinion, they represent a type of religion in which the Church is supreme and the individual lost.

If some monster millionaire should leave a hundred millions to build Baptist cathedrals in the great cities of America, we would, without hesitation, say that the whole sum had better be poured over into the ocean and allowed to sink there out of the sight of men forever, than to invest it in cathedrals. We do not want the reality of which the cathedral is the type. The religion for the last decade of the nineteenth century is that which allows the largest scope for individual action, and not that which makes the Church everything and the man nothing.

The opinions that some people hold about things pertaining to the historic Church, are as unaccountable as queer. They seem to get their idea of the realities from the mere accidents, their conceptions of truth from perversions of truth. A cathedral, for instance, is a church where the bishop's chair (*cathedra*) is placed. It is the centre of diocesan work, educational, charitable, and missionary. That is the true conception of a cathedral, and nearly every cathedral in our Communion, in this country at least, meets the description. We should not expect a Baptist editor to "cry for them," but he need not set up cathedrals of straw for the sake of knocking them down. We can't see how in a cathedral any more than in a meeting-house, "the Church is supreme and the individual lost." In a cathedral where the Book of Common Prayer is used, all the people take part in the services, whereas in Baptist meetings, we understand, all is generally done by the preacher and choir, "the individual is lost"!

OUR venerable and respected contemporary, *The Episcopal Recorder*, has come to three-score years and ten. For the greater part of its long and honorable career, it was the advocate and representative of the evangelical party and principles, and was proud of the name "Protestant Episcopal," to which the American Church, in the days of its humiliation, had been forced to submit. With the advance of years, however, *The Recorder's* vision of truth and capacity of discernment seemed to fail, and without any other apparent infirmities of age or indications of approaching senility, it strangely departed from the ways of its youth, the good old ways, along which its evangelical heroes had passed to honor in this world and to glory beyond, and became the organ of a small religious body which was organized as a protest against our Protestantism. New departures are seldom associated with gray hairs. It becometh age to walk in well-trodden paths, for in exploring unknown ways it is almost sure to fall and fail. The wilderness of schism and dissent, the work of making new churches, new prayer books, new usages, should never have been entered upon by a journal in advanced years. It was a great mistake, as it appears to THE LIVING CHURCH, for our old evangelical counsellor and friend to leave the paternal fold and wander out to find a pasture new. If our hoary friend had been more patient, more observant of the signs of the times, more trustful of the Divine guidance which has been assured to the Church, he might still be a bright and shining light in our midst, a leader of a multitude of laborers in our gospel vineyard. Instead of that, the principles which he formerly represented among us have been very largely left for THE LIVING CHURCH to defend and extend, with such aid as it could get from *The Southern Churchman*. The latter journal, we are sorry to say, does not seem to be constituted on the co-operative plan, and does not cordially recognize our leadership in the defence of evangelical principles.

THE MOVEMENT for the revision of the Westminster Confession, which has made some progress in the Presbyterian General Synod, has failed on being sent for ratification to the local presbyteries. *The Interior*, the leading Presbyterian organ of the West, is willing to let the agitation rest. "Let us sail by the old chart," it says. "It is a mighty good old Confession—too much of a good thing, but it will do for some time yet. Let us go aside and rest awhile. The call for a new short creed is made, so far, by over sixty presbyteries." The present "Confession" contains the Apostles' Creed, and we do not see how that can be improved on, if by "Creed" we mean the articles of belief required for admission to the Church, the profession of which entitles a man to be baptized. That is the sense in which the word is used among us. We have noticed, however, that our Protestant contemporaries often refer to their long theological confessions as "creeds" and to our Thirty-nine Articles as a creed. The difference seems to be marked and clear. The real creed is a simple statement of Gospel fact and truth without the acceptance of which a man cannot be a Christian; it is dogmatic, authoritative, Catholic, while the Confession, so-called, is theological, scholastic, and more or less polemical, as it may have been influenced by the controversies of the time when it originated. Agreement with it is not necessary to salvation or to Church membership.

The Thirty-Nine Articles

The charge of insincerity is still from time to time brought against the Church in connection with the Thirty-nine Articles. *The Christian at Work*, for instance, in some remarks upon certain observations which appeared in our columns, makes the charge that the Episcopal Church "has tacitly but not officially abrogated the whole XXXIX Articles," and that it "is justly chargeable with having an Arminian clergy and a Calvinistic creed." Our contemporary ought to be better informed. A careful consideration of the debates in the General Convention of last fall will assure anybody that this Church is very far from abrogating the Articles, either "tacitly" or "officially." The suspicion that certain propositions brought before the Convention would have the effect of "sidetracking" the Articles was a large factor in the opposition which completely overwhelmed the propositions in question. Nothing has been more striking in the history of the Episcopal Church of late years, than the union of the conservative elements in defence of the Articles. The most advanced of the Catholic school are at one with the orthodox remnant of the old evangelical party in this matter. Our contemporary has been misled by the flippant depreciation of the Articles by certain High Churchmen of the last generation. Influenced by the confident assertion so freely made by the Puritan school, that the Articles were Calvinistic, they were too ready to sweep them aside or disown their binding obligation; since, if the charge of Calvinism had been true they would have been at variance with the liturgy, and inconsistent with the appeal of the Church to antiquity. But better knowledge has changed all that, and it has been seen, also, that the fundamental, dogmatic Articles form a bulwark against certain errors of the day which cannot easily be surrendered.

The charge of Calvinism, which rests chiefly upon Article XVII is more easily made than sustained. It is probable that those who make it are not very familiar with the true phraseology of Calvinism, and perhaps have read this Article no further than the title, "Of Predestination and Election." Those who have the least knowledge of the formulas of Calvin and of the Calvinistic Confessions, are aware that the language of this Article cannot be made to square with them. Those who know anything of the history of the Articles themselves, and of the movements of religious thought in England for a century after the reign of Edward VI, know very well that the XVIIth article was modified in a very crucial point before it gained a final resting place among the authoritative formulas of the English Church. The dissatisfaction of the Calvinists with the statements of this Article is further illustrated by the unsuccessful attempt of that party, during the reign of Elizabeth, to foist upon the Church a body of propositions called the Lambeth Articles, nine in number, in which Calvin's points are stated with uncompromising clearness. As it stands, the article does little more than rehearse, without interpretation, the expressions of St. Paul in Chap. viii of the Epistle to the Romans. It ends, moreover, with the warning that God's promises are to be received *generaliter*, that is, as applying to all. The Article, in fact, can hardly be classed as properly dogmatic, but is rather an "Article of peace," purposely framed in such wise as to include rather than exclude. So far as it harmonizes with the statements of any school, it expresses a moderate Augustinianism. That the Articles are not Calvinistic is further shown by the declaration of Art. XXXI that "the Offering of Christ is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world," not to mention similar expressions in other Articles. The fact is that the common opinion that the Articles are Calvinistic is entirely without foundation and could not be maintained by any one who knows what Calvinism really is. But we suppose the assertion will continue to be made. The antithesis about "Arminian clergy and Calvinistic Articles" is too neat to be given up in deference to sober facts.

It is, of course, a mistake to speak of the Articles as a "creed." They do not stand to the Church in the same relation as a creed. A creed is a summary of those doctrines of Christianity which must be believed unto salvation, nothing of which can be altered or abolished. Of course the fact that the Creed is a "summary" implies that there was first something to be summed up. Some of the Articles are fuller statements of the truth involved in the briefer expressions of the Creed. These are no coinage of a single branch of the Church, but are dogmatic statements having ecumenical authority. They bear, therefore, the same force as the briefer expressions of which they are the expansion and explanation. To deny them is to deny the Faith, for it is to deny the meaning in which the whole Church has always held the Faith. Such Articles are of the same nature with the Creed, and are necessarily binding upon the conscience. There are, however, other Articles which, as it is generally conceded, were not intended for dogmatic purposes, but are of the nature of compromises. Others, again, were framed with reference to controversies of the Reformation period. These are often of a somewhat scrappy and unsystematic character, and are sometimes obscure. But in most of these there is somewhere a principle which touches the Faith. For instance, there may be different explanations of the meaning of Transubstantiation, but in Article XXVIII, the principle is laid down that no doctrine which "overthrows the nature of a sacrament" can be received.

No Churchman can have any real difficulty with the Articles. Their positive, dogmatic assertions, their authoritative explications of the Christian Faith, he accepts as giving the true sense of the Creed. He rejoices in the liberty which those that have been called Articles of peace, allow. He also accepts the root principles which can be seen in the merely controversial Articles. In Article XXV, for example, though he may not be able to understand what is meant by the phraseology relating to "the corrupt following of the Apostles" and "states of life allowed in the Scriptures," he does understand and fully accept the principle that "Baptism

and the Supper of the Lord" have the place of pre-eminence as compared with the other five commonly called sacraments. But if a Churchman is asked for his "creed," he will cite the Apostles' and Nicene formularies. It will never occur to him to think of the XXXIX Articles as a "creed."

"After College, What?"

BY THE RT. REV. GEORGE F. SEYMOUR, S. T. D., LL. D.

A brochure entitled, "After College, What?" published in New York by Dutton & Co., deserves commendation for its purpose, to draw the attention of young men to the sacred ministry as the noblest and best vocation in life, and for its style and treatment of the subject.

I feel sure the writer, whoever he may be, for the work is anonymous, is unconscious that in one respect his suggestion, not to say his counsel, is calculated to mislead and lower the moral tone of those whom he addresses, and they are college graduates, young men, whose influence must be very considerable upon the social life of our people. I use the word *unconscious* advisedly, because I am persuaded that the spirit of the present age is so thoroughly permeated and saturated with untruthfulness that men yield to its influence without knowing that they are doing so, and act and speak and teach in consequence, in a way that seems shocking when brought to the test of God's eye and God's judgment.

Jesus said of Himself, "I am the truth." God is truth. The devil is the father of lies. Here we have the opposite poles, the light of truth, the darkness of falsehood. The foundation of man's character is truth, as purity is of woman's. Take away from man truth, it matters not what you leave behind, he must in the end come to ruin. There can be no real genuine manhood without truth as its base to support it and give it stability. In the light of these reflections I wish to submit the following statement taken from the 17th and 18th pages of the above-named pamphlet. The writer says:

> There is a feeling on the part of certain people that as soon as a man makes his vow in the Church, he is intellectually bound—what he believes, that he must always believe. Some men are kept out of the ministry by such an impression. If it be so, it is rather singular that of the thousands of the intellectual, clear-headed, sensitively conscientious men, who have entered the ministry in the last few years, and who have thought vigorously and freely, there is an extremely small fraction of those who retire, or are driven out on intellectual grounds.

Now let me say that this passage, as it stands, is misleading and is extremely pernicious teaching; and it is the more injurious because it is addressed to young men on the threshold of active life. Let us examine the statement as to a few of its details:

"There is a feeling on the part of some," we are told, "that as soon as a man makes his vow in the Church, he is intellectually bound." I sincerely hope that this feeling is shared by *all*. I cannot conceive how any honest, honorable man could feel otherwise. What is a vow for, if it is not to bind, and so far as the ordinal deals with intellectual questions, to bind the intellect? These vows are the antecedent conditions, and when they are fulfilled, the man who makes the vow or vows, is put in possession of trusts, and is advanced to a position where great possibilities are opened out before him. He is clothed with authority, and is entitled to speak in the name and on behalf of the Church. The trusts, the commission, and the official character are bestowed because the man has met, along with other qualifications, these necessary conditions in making the vows of the ordinal. We are coolly told that there exists on the part of certain people a feeling that a man who has made these vows is intellectually bound, as though it were strange and unnatural that one should so feel. Are there any respectable people who do not feel so? So far as the vows go, the man who takes them is bound intellectually as well as morally. Is this not the case with marriage vows, with oaths, with commercial and financial pledges and promises? Will any decent man say that he is not bound by his pledges, promises, vows, and oaths? Yet this writer seems to suggest to young men that the view that vows bind is a sort of outlandish fancy of some people, and that the great mass of "intellectual, clear-headed, sensitively conscientious men" take a widely different view from this, and consider that vows, promises, pledges, and oaths do not bind a man any further and any longer than he chooses.

"What he believes," the writer goes on to say, "that he must always believe." I answer: By no means, he may change his mind, but if he does, and desires to continue an honorable, upright, moral man, then he must relinquish his position. He has no right either in the sight of men or of God to deliberately misrepresent the body which accredits him as a deacon, priest, or bishop. Let him renounce the ministry and leave the Church, whose alleged fundamental verities he no longer holds. The writer speaks of a few fundamentals, and seems to be purposely vague in his statement. What I mean by fundamentals are the points covered distinctly, emphatically, and unmistakably by the questions of the ordinal, the subscription to the acceptance of the Scriptures of the Old and New Testament as the Word of God, and the oath which bars admission to the Episcopal office. To these, the man who takes the vows, signs the pledge, or makes the oath, assents with his eyes wide open and with God's eye upon him, and he is supposed to be conscious that God sees him.

I affirm that when a man repudiates or ceases to believe any one or more, or all of these fundamentals, and refuses to surrender the trusts and status which he secured, and could secure, only by declaring in the most solemn way before the altar of his God that he did believe them, he becomes a false man and discredits himself as dishonorable.

Let me say to young men, as God's counsel to them, to preserve their integrity as the corner-stone of character, and not to listen for one moment to the specious pleading that they can play fast and loose with pledges, and promises, and vows, and oaths, and be rid of their binding force by interpretations and evasions which explain them away when and as they please.

To say that a man's word was as good as his oath or bond, in old times was considered the highest eulogium. What would such commendation be worth when the rising generation are taught that vows and pledges do not bind those who take or give them?

We must face the alarming fact that the immorality of untruthfulness is in the air, is fashionable, and animates unconsciously many excellent people who are teachers of religion even, and of course their pupils who receive instruction from their lips.

One other statement deserves remark. The author of this treatise says: "Truth for truth's sake is the object of the minister's search, as it is that of every sincere student." Of course this is true outside of the things which have been revealed, which the Church holds as a divine deposit confided to her by the hand of God. In this domain the clergy are not seekers after truth, they have the truth in possession. We, the bishops, priests, and deacons of the Church, are, as regards this sacred legacy and bequest of revealed truth, precisely in the position of St. Paul, who describes his position and ours in relation to the Faith once delivered to the saints in these terms (I Cor. xv: 4): "I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." Here are specimen truths taken from the body of the Creed, and they belong to a province of truth which man cannot find out for himself. It is delivered to him by Almighty God when and as He will. Here, thank God, we are not seekers after truth. This truth has been confided to us as a trust, and we are its administrators and teachers. In all other fields save revelation, we are, or ought to be, seekers after truth, but in our own province as holding the Gospel in possession, we are God's accredited ambassadors to teach the truth which was delivered unto us and which we are commanded to hold fast and hand on without addition or diminution, or depravation.

Springfield, Ill., April 14, 1893.

Letters to the Editor

MORE TESTIMONY AS TO ST. JOSEPH'S, ROME, N. Y.

To the Editor of The Living Church:

Will you allow me to say that your recent statements regarding St. Joseph's church, Rome, N. Y., are absolutely true? The few errors in details were corrected by my friend "T. E. P.," of Baltimore. He was, at the time of the movement, an honored priest of the diocese, and would have been thoroughly conversant with all the attendant circumstances. Though it was accomplished prior to my own connection with the diocese of Central New York, I soon came to have personal knowledge of it, and upon the occasion of a diocesan conference, attended a service within its walls. At this, the Bishop and many of the clergy were present. The extraordinary change was brought about by Bishop Huntington, aided by the rector of Zion church, the late Rev. Hugh L. M. Clarke, of precious memory. Mr. Clarke assumed a large share of the burden, becoming the first rector of St. Joseph's, in addition to his own arduous labors in the mother parish. So it is a simple fact, Roman critics to the contrary notwithstanding, that in 1876 the German congregation of St. Joseph's was received from the Papal obedience to the communion of "this Church," and in such communion remains at the present time.

WILLIAM E. HOOKER.

St. Philip and St. James, 1893.

ANGLICAN ORDERS

To the Editor of The Living Church:

In the article entitled "Anglican Orders," in your issue of April 22nd, I think you omit a very important point in the sending of Archbishop Theodore to England. The point is, that the initiative of sending an archbishop of Canterbury by the Pope, was taken by Oswy, king of Northumbria, who in conjunction with Egbert, king of Kent, sent a Canterbury priest to Rome for consecration to that see. This priest died before being consecrated. The Pope then, after writing Oswy that he could not at once secure a proper man to take the place of the deceased priest, secured Theodore. It is to be noted that Oswy was instructed in the Christian religion at Iona.

These being the facts, it seems to me that your article of March 25th conveys a wrong impression, in that it seems to imply that the Church existing in England before Theodore's time, had no hand whatever in the organization of the Church as it now is. As I understand it, Oswy's desire for an archbishop of Roman consecration was that there might be some one who could organize the Church unhampered by the political differences and jealousies that then existed in England, not to supply any lack of orders. V. N.

April 28, 1893.

THE MODE OF BAPTISM

To the Editor of The Living Church:

I notice in your issue of April 29th, your reference to a paper by Rev. R. H. Gesner, entitled "The Mode of Baptism," and you quote from Mr. Gessner's letter, where he writes: "Some of us country parsons would like a simple tract on this subject." As one engaged continuously in missionary work, I take pleasure in commending to the rector of Zion church, Morris, a tract just issued by the Young Churchman Co., Milwaukee, Wis., entitled "The Mode of Baptism," being a reprint of a tract edited by the late Rev. A. S. Smith, of Ringwood, N. C. It is in the form of a conversation between a Baptist and a Churchman, and not only demolishes completely the erroneous views of the Baptists, but puts to silence a far more clamorous sect, the Campbellites.

This tract was brought to my notice by the nephew of its gifted editor, and at my request it has been re-edited and published, and has proved a blessed auxiliary in general missionary work.

HORATIO GATES,
Archdeacon of W. Missouri.

Kansas City, Mo.,
Feast of SS. Philip and James.

BAPTISMS IN PRIVATE HOUSES

To the Editor of The Living Church:

The Bishop of New York has recently called attention to the duty of more carefully observing the rubrics and directions of the Book of Common Prayer; but the spirit of lawlessness seems to continue, notwithstanding his godly admonition.

I beg to call attention to the baptizing of infants in violation of the express directions of the Book of Common Prayer. In the first place, children are not to be baptized at home except for "great cause and necessity." In the second place, when there is "great cause and necessity," the office to be used is that for "The Ministration of Private Baptism of Children in Houses," and not the office for "The Ministration of Public Baptism of Infants to be used in the Church." The Church most distinctly and emphatically appoints one office to be used in the church and another for use in the houses of the people, and they should not be interchanged. The office for Private Baptism may not be used in church, nor that for Public Baptism, in houses. Then, too, by "great cause and necessity" is certainly meant something more than the desire to have a christening "party," for the fifth rubric in the office for Private Baptism reads: "If the child which is after this sort baptized do afterward live, it is expedient that it be brought into the Church," etc.

I have called attention to this matter because there are clergy in small parishes who are doing their utmost to observe faithfully the requirements of the Book of Common Prayer, and it is very hard for them when the rectors of big city parishes show how "charitable and liberal" they can be by breaking the rubrics and even substituting one office in place of another without any authority whatever. The Book of Common Prayer has been called "wonderful," "incomparable," "magnificent," etc. We want less of the sentiment of

cloud-land and more of good substantial *terra firma* in these matters. The fact that the true doctrine of Holy Baptism is boldly called in question in some quarters, should impress us with the great need of guarding its administration with solemn reverence, in church, by an office that clearly sets forth its sacramental nature, and according to the express direction of the Book of Common Prayer. ERGO.

Opinions of the Press

The Churckman.

CHRISTIAN AND BUDDHIST.—Some of the precepts of Buddha sound like echoes of the Sermon on the Mount, and Buddhist literature is full of excellent sayings on the duties of life. But as far as the testimony of experts can inform us on such an abstruse point as Eastern mysticism, we are forced to the conclusion that the centre to each Buddhist of the religious world is the individual himself. He is practically an atheist, for Buddhism is not a theology, it is merely a sort of ascetic scheme by which each one is to accomplish his own salvation by his own efforts. Judged by its fruits, we must pronounce it a failure. And just where Buddhism fails, Christianity triumphs. The Buddhist has no real love for man, because he has no love for God. Christian love for the suffering, the sick, the weak, and the worthless is founded upon love for God, as the Father and Redeemer of the world. It is only Christianity that can drive men from Europe to Japan in order to minister to and provide shelter for the suffering beggars of an alien race, whose only claim upon their benefactors is that God is the Father of the Japanese, as well as the Father of the Anglo-Saxon.

Review of Reviews

THE NATIONAL SIGNIFICANCE OF THE FAIR.—It was not to be expected that the European nations could or would make exhibits at Chicago that should do them relative justice. This is an International Fair, certainly; but it is pre-eminently a Western-Hemisphere exhibition. The discovery of America and its subsequent development have reacted so powerfully upon Europe that the date of the Columbian voyage is almost as truly epochal for the Old World as for ours. But the Chicago exhibits and gathering will more than aught else show the achievements that have been made on American soil by the colonizing races. None the less, the large exhibits from England, France, Germany, and other European States will teach us how very modern and progressive those so-called "effete" countries are, and what a splendid and determined vitality they possess. The great congresses, on religious, educational, social, literary, scientific, philanthropic, reformatory, and other subjects and phases of subjects, will also give us a new sense of the untrammeled march of ideas that is the glory of modern Europe. These Congresses, rightly used and appreciated, can literally lift us forward a whole decade. Our educational methods, our philanthropic work, our esthetic life, our scientific spirit and purpose, can be quickened and bettered to an amazing degree by the wise improvement of the opportunities that the Columbian Exposition at Chicago will afford us.

The Church Times.

THE CHRISTIAN YEAR.—The recognition of the Church seasons in the devout contemplation of the mysteries and events they commemorate has been the most effective agency within the Church for keeping alive the sense of the part they have played in the work of our redemption. The due proportion of the faith is apt to be obscured by any system which does not at fixed times direct attention now to this, now to that, aspect of our Lord's abode in visible presence among men. The yearly recurrence of the great festival of Easter has preserved, in the most effective manner, the belief in the Resurrection. We need only look outside the Church to perceive how religious bodies, to which the Sacred Kalendar of the Christian year is unknown, are for ever modifying their conception of the great truths on which Christianity rests. It is a remarkable fact, and full of happy augury, that Dissent is coming to realize the infinite loss it has inflicted on the religious life by refusing to follow in consecutive order through the yearly seasons the progress of our Lord's earthly life and ministry. Not to multiply instances, we have before us the leading articles of two Methodist journals, in one of which is advocated the due observance of Good Friday, in the other of Easter. "It is fitting for all devout Christians," says *The Free Methodist*, "to make these festivals the season for meditation and prayer. There is a beautiful conception in the old term 'The Christian Year,' in other words, the Kalendar of Grace, or a record of the birthday of our redemption and of our salvation." That is true. But the admission is conveyed in these words, that in this particular Dissent has been one grand mistake. Architecture, art, music, the kalendar, and liturgical worship, have in the past been objects of scorn among Dissenters. Their rejection as soul-destroying agencies was a vital principle. One by one they are found to possess a high value, and we are compelled to ask: What, then, is left in Dissent that justifies separation from the Church, when it has to be admitted that most of the reasons for separation were hopelessly untenable?

The Congregationalist

It is evident from the newspaper notices of the Easter observances in country towns, as well as in the cities, that a marked change is coming over the churches which in years past have thought lightly of the observance of the "Christian Year," and have conformed their methods of worship in public assemblies to what has sometimes been called the "Puritan ritual." The various forms of ritual published in leaflets and described in the papers, illustrate also the wide divergence in the matter of details from the old-fashioned order. Responsive readings of the Scriptures, the frequent use of the *Gloria Patri* and like ceremonials, show that we crave, as a whole, something different from that with which our fathers would have been satisfied and edified. We refer to it while the matter is fresh in everybody's mind to suggest the importance of a careful study, on the part of pastors, choir leaders, and Church members generally, of the principles which underlie the whole matter, in order that, in the preparation of such programmes, crudities may be avoided, and that every part may be made to conduce to the one great aim which must underlie all true worship.

Personal Mention

The Rev. George S. Somerville has resigned the rectorship of Nelson parish, Virginia, to take effect May 1st.

The Rev. David May, rector of the church of the Holy Comforter, Baltimore, Md., has accepted a call to the rectorship of Linganore parish, in Frederick and Carroll counties, Md.

The Rev. C. W. McCully, assistant rector of the church of St. Michael and All Angels, Baltimore, Md., has accepted a call from Bishop Kingdon, of Fredericton, Canada, to act as assistant priest in the Fredericton cathedral.

The Rev. Henry E. Cotton, of Quincy, Mass., has accepted the rectorship of St. John's church, Hagerstown, Md.

The Rev. C. N. Morris, of Ascension church, Westminster, Md., has resigned.

After May 1st the address of the Rev. W. Bedford-Jones will be 1962 Niagara st., Buffalo, N. Y. Formerly Attica.

The Rev. Dr. B. M. Burridge, rector of St. Peter's church, Ashtabula, O., has accepted the rectorship of St. Mark's church, Toledo, O. He will begin his duties May 22nd.

The Rev. O. E. Ostenson has resigned St. Matthew's church, Grand Junction, Colorado (diocese Western Colorado), and taken charge of St. James' church, Meeker, Colo. (W. C.). Please address accordingly.

The post-office address of the Ven. F. B. Ticknor, archdeacon of Albany, is Bainbridge, Ga.

The Rev. J. W. Turner has removed from Way Cross, Ware Co., Ga., to Hawkinsville, Pulaski Co.

The Rev. W. C. Winslow, of Boston, has received the diploma of the Royal Society of Science and Arts, announcing his election as an honorary fellow (Hon. F. S. Sc.) of that body. But two or three Americans have been thus enrolled.

The Rev. Geo. F. Patterson is in charge of St. John's church, Clinton, Iowa, and not St. John's, Oklahoma City, as announced last week.

The address of the Rev. Francis Moore is changed from Geneva, Neb., to Schuyler, Neb.

Ordinations

On the 4th Sunday after Easter Bishop Worthington held an ordination in his cathedral, Omaha, and raised to the priesthood the Rev. I. E. Baxter, of York, Neb. The Very Rev. Dean Gardner presented the candidate and preached the sermon.

To Correspondents

HUDSON.—No; the Encyclical attributed to Leo XIII. is an absurd fabrication, from beginning to end, and the man who would publish it must be either ignorant or vicious.

BROWN.—Bishop Perry's address has not yet been published as a pamphlet. Others have expressed a wish that it might be.

W. S. M.—The rank of the Feast of the Transfiguration in the mediæval Church of England, Sarum use, was that of a Lesser Double, *i.e.*, a Double of the Third class, there being four classes of Double feasts. It ranked one class below the Purification, and one class above Michaelmas. The action of the General Convention in regard to the Transfiguration would appear to have elevated its rank to that of a Double of the Second Class, *i. e.*, a Greater Double, and in the same rank with the Purification and All Saints. Michaelmas was, and still is, a Double of the Fourth Class. If this interpretation of the rank of the Transfiguration in the Standard Prayer Book of 1892 is correct, it will be observed that the feast holds a higher rank in the American than in the English Prayer Book.

Official

THE opening services of the Church Home for Orphans, 4,331 Ellis ave., will be held on Monday, May 15th; Celebration at the chapel of the Church Home for Aged Persons (next door north), 4329 Ellis ave., 11 A.M.; benediction of the Orphanage by the Bishop, 12 M. After service, lunch will be served in the refectory.

THE WOMAN'S REST TOUR ASSOCIATION

of Boston, Mass., announces its hand-book of travel, revised lodging list, and that delightful periodical, the Pilgrim Script. The two latter publications are for the use of members only. Further advantages of membership are set forth in the recently issued circular sent on receipt of stamp.

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY

Annual meeting will be held Whitsun Tuesday, May 23rd. Celebration of the Holy Communion in Seminary chapel, 8 A.M.; essay 10:30 A.M.; business meeting of the association in Sherred Hall, 12 M.; dinner in the refectory of the Seminary, 7 P.M. Dinner tickets, $1.

EDW. C. HOUGHTON, *Sec.*

SISTERS OF ST. MARY, KEMPER HALL, KENOSHA, WIS.

The annual Retreat for associates and ladies will begin with Vespers, Tuesday, June 20th, and close with the Celebration, Saturday, June 24th, the Rev. Father Huntington, O. H. C., conductor. Ladies desiring the privilege of the Retreat should address THE SISTER SUPERIOR, before June 10th.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

TICKNOR.—Died in Bainbridge, Ga., April 27, 1893, Clara Elizabeth, daughter of the Ven. F. B. Ticknor, aged 2 months and 17 days.

LEWIS.—Early Saturday morning, April 22, 1893, at her home, 253 Fifth ave., Mrs. Jane E. Lewis (nee Morand).

"Grant her, O Lord, eternal rest, and let perpetual light shine upon her."

GREENE.—Entered into rest at the "Church Home for Aged Persons," Chicago, on Sunday before Ascension Day, Mrs. Jane Ann Greene, widow of the late Rev. William Greene, formerly rector of Aurora, Ill. Interment at Troy, N. Y.

PAXTON.—Entered into rest, at the hospital, New York City, May 1, 1893, Thomas Paxton, senior warden of the church of the Redeemer, Addison, N. Y., and one of the founders of the parish in 1853. A good man, full of years and well-doing. "Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

Appeals

HELP wanted for building church in missionary field. The people working strenuously. Must have aid to succeed. Sunday school numbering 125 straitened for room to meet in Send money to the Rev. D. T. BOOTH, missionary-in-charge, Wilmar, Minn,

THE Bishop of New York has appointed June 15th for his visitation to All Saints' Convalescent Home, Priory Farm. He will formally open the new Home with a service of benediction. This work was founded by the Order of Brothers of Nazareth. The Brothers earnestly appeal to those who are interested in their life and work, to aid them in securing $5,000, to meet the balance due on their property. They desire to pay this indebtedness before June 15th. Subscriptions may be sent to the treasurer, MR. JAMES POTT, 114 Fifth ave., New York, or to the Superior of the Order, at Priory Farm, Verbank, Dutchess Co., N. Y.

ORPHANAGE OF THE HOLY CHILD, SPRINGFIELD, ILL.

This institution is greatly in need of funds to meet current expenses. There are nineteen orphans cared for, all that the Home has room to accommodate. The treasury is nearly empty. Will not the Churchmen of the Province of Illinois respond liberally and quickly?

REV. FREDERICK W. TAYLOR,
Financial Agent, Springfield, Ill.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills); The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to Indians and colored people.

Foreign missions in China, Japan Africa, Greece, and Haiti.

Salaries of twenty bishops; stipends of 1200 missionaries, besides support of schools, hospitals, and orphanages, require many gifts large and small.

The offering will be kept open until Whitsun Day, to include additions up to that date. Please remit promptly to MR. GEORGE BLISS, treasurer, 22 Bible House, New York.

Church and Parish

RECTOR in mid-West, receiving $1,800 salary and rectory, would like to remove further East. City or suburbs preferred. Address JAY, LIVING CHURCH.

THE RECTOR of an Eastern city parish desires to take charge of country parish or at the sea-side for the summer months, or will exchange for one, two, or three months with the rector of a country or sea-side parish. Address H. C. G., care LIVING CHURCH.

For Sale

TRINITY SCHOOL. Tivoli-on-the-Hudson, for sale! A rare chance for any one wishing a thoroughly equipped first-class school property. Liberal terms to any one wishing to continue it as a Church school. Beautifully and healthfully situated for a summer boarding house. Apply to the rector, the Rev. JAMES STARR CLARK, D. D.

The World's Fair

The address of Church families with whom rooms can be had, with or without board, during the Exposition, will be inserted free of charge if addresses are sent with endorsement of a clergyman.

Miss Wallace, 150 Fiftieth st.
Miss Magee, 4737 Lake ave.
Mrs. H W. Scaife, 975 Millard ave.
Mrs. J. A. Rice, 189 Cass st., Flat 30.
John S. Cole, South Englewood.
G. C. Burton, 6640 Yale ave., (Englewood.)

Correspondence direct, not through THE LIVING CHURCH.

Choir and Study

The English Illustrated Magazine for April (Macmillan & Co.) opens with a paper by Wyke Bayliss, P. R. B. A., on "The Likeness of Christ. Its History from the Time of the Apostles." Its line of argument is reinforced with illustrations from the basilicas and catacombs of Rome, the Vatican, the British Museum, and various other sources of archæologic knowledge. We cannot recall any similar presentation of the subject, in the wide range of Christian art; yet the subject lies nearest to the heart and uppermost in the æsthetic consciousness of the Christian Church. All the way down from the earliest vague and hardly decipherable sketches drawn by the hands of the persecuted brethren of the catacombs, through the fixed and undeviating type of basilican art, even to the masterpiece of the Renaissance, as found in likeness of the Lord in Raphael's painting of the Transfiguration yet to be seen in St. Peter's, Rome, may be identified a successive delineation of the face and features of the Son of Man as He lived and ministered among men. After that, the one persistent type undergoes change and modification, Idealization thenceforth claims it for its own, and the historic representation becomes subject to the caprices and racial predilections of limners throughout Christendom.

The supreme fact of a possible, historic Christ-likeness kept and cherished in the loving hearts of those who once looked upon it, and reverently handed down in sacred verity from generation to generation of the faithful, seems to have dropped altogether out of the modern thought and faith, without a struggle to recover the lost treasure, or even an antiquarian curiosity to trace, identify, and replace it once more in the custody of the neglectful and forgetful Church. Mr. Bayliss sets out with the resolute purpose of a devout Christian in quest of what he believes yet within reach. There is nothing visionary or speculative in his procedure. He hardly indulges in hypothesis. He identifies indisputably, a catena of Christ portraits, either existing and duly authenticated as catacomb records, or sufficiently attested by the researches of archæologists and custodians of archaic remains preserved in the Vatican and other trustworthy repositories. These lie along successive years and periods, and passing from one to another is hardly an act of credulity or venture of faith, so that every Christian who wills, may find and look upon that likeness of His Lord, without a reasonable doubt of its genuineness and historic truthfulness.

Our author begins with the inquiry: Is the likeness of Christ the real likeness, or only a beautiful dream? It is not the length of time that has elapsed since the "pale Galilean" stood at the bar of Cæsar that presents the difficulty. We know very well what Cæsar's likeness was like, for the numismatist of to-day possesses his image and superscription, possibly the identical coins that Christ rendered to him in tribute. Nineteen centuries are as nothing in the record of art (and here the author might have strengthened his case greatly, by instancing the hieratic and imperial portraiture of the Egyptian and other oriental peoples thousands of years before the age of Christ!). He goes on to say that portraiture was not unknown in the days of the Apostles; that it was a marked characteristic of the age. At the time St. Paul and St. John were evangelizing Asia Minor, there were counted in one little island they visited, more than 3000 statues. The difficulty is not that Christ's disciples failed to proceed to engrave immediately upon their chalices and pateræ, and to paint above the graves of their martyrs, His figure and face, nor that these representations have been lost, for they have been preserved to us, and we can see them to-day in the museums of the Vatican and Lateran. Why, then, should there be any doubt at all? The antecedent probabilities are all on the other side. It alone is strange that authenticity should be denied.

The authenticity of the commonly received likeness of Christ is not only to be believed: it is proved. Besides the collections and researches of the principal archæologists within reach of every student, the author has resorted to the only work which really covers the whole ground under consideration, the posthumous work of the late Thomas Heaphy, entitled: "The Likeness of Christ: an Enquiry into the Verisimilitude of the Received Likeness of our Blessed Lord." The illustrations are from drawings made by Mr. Heaphy himself, who was by profession a portrait painter, and they are now preserved in the British Museum. These notes and drawings were placed in the hands of Mr. Bayliss, who edited them first in the folio edition published by David Bogue, and then in the popular edition, published by the Society for the Promotion of Christian Knowledge, London, who personally verified many of these drawings by reference to the museums of the Vatican and Lateran.

Mr. Bayliss does not mean by "the Likeness of Christ," one particular likeness as against another; not the finest painting of Raphael as against the rude mosaics of the Middle Ages, nor the Latin form as against the Greek, nor particularly any individual gem or other example that from its venerable antiquity or supposed origin challenges special authority. He means by "the Likeness of Christ" the likeness that is common to all these, the likeness that painters and sculptors in all ages have had before their mental vision when they attempted to portray the Christ image or visage; the likeness that is known throughout the world, to which we all unconsciously appeal when we think of our Lord in any act of His ministry. We see this likeness everywhere—in the cathedral statuary, in the painted glass in parish churches, even in the colored prints that hang in our schools telling the children the story of His life. Art is the one universal language and speaks the same word always, everywhere. Even the evangelists who carry Christianity to savage tribes have no need to translate the likeness of Christ as they have to translate His words. It is to-day a fixed type. No painter would dream of altering it or claiming it as an invention of his own. It is not necessary to argue that this likeness is not a product of our time; the paintings of Correggio, Raphael, Angelo, and Titian carry its history at once as far as the period of the Renaissance, and the figure of our Lord from Raphael's Transfiguration has been here selected as a type of the likeness of Christ as presented by the painters of the Renaissance. If ever this likeness could have been evolved from artist conception it must have been during this fertile and creative period.

There is no escaping the conclusion, after the most exacting comparative criticism, that this likeness of Christ was no more invented by these masters preceding and inspiring the Renaissance than by Mr. Burne Jones and Mr. Holman Hunt. But if the masters of the Renaissance did not invent this likeness, from whom could they have inherited it? Looking back beyond the 15th, 14th, and 13th centuries, there were no painters who could have invented it. For art had been dead a thousand years! In his work on Classic and Italian Painting, Mr. Pointer, A.R.A., one of the most learned of living Academicians, dates the extinction of ancient art from the establishment of the Eastern Empire at Constantinople, A. D. 330, and the awakening of art in Italy from the time of Guinta of Pisa, Guido of Siena, and Cimabue in Florence, in the 13th century. How then, we naturally inquire, was the likeness preserved and transmitted from century to century during that long, dark period?

The connecting link is to be found in the mosaics of the basilicas. These date from the 4th century. Our author gives a drawing from one of these (p. 437) from the *S. Paolo fuori le mura*. This, with the similar mosaics of S. Prassede, SS. Casimo and Damiano, S. Pudenziana, and the rest, in Rome, were familiar to the artists of the 16th century, as they had been to the populace for many centuries before. As Italian art sank to its lowest depths of decadence, Byzantine art grew in importance and supplanted it. This art, at first not without qualities of beauty and grandeur, gradually became rigid and lifeless under the pressure of unrelenting conventionality. Direct appeal to nature was unknown. The artist selected his model, traced it, learned every detail by heart, and multiplied his servile copies as demanded. This same course, however, which prevented improvement of the style, saved it from extinction. From the monasteries of Constantinople, Thessalonica, and Mt. Athos, Greek artists and teachers passed into all the provinces of Southern Europe. This is the history of art during the ten centuries that lie between the age of Constantine and the Renaissance. It is a history that absolutely negatives the hypothesis that the likeness of Christ, as revived by the painters of the Italian schools, was the result of a gradual development or modification during that period, of an uncertain type of doubtful origin. This type, then, may be unhesitatingly accepted as an authentic, traditional, fixed type which the Byzantine artists did not dare to alter, but only desired to follow in a spirit of religious fidelity, since it was received by them, in tradition, as authoritative and therefore inviolably sacred.

In this survey, then, we have gone back nearly 1,600 years to find that the likeness of Christ was then existing substantially as we see it to-day set forth in sacred art. We may advance a step further. There are certain landmarks in history are that of the utmost importance to study, and the age of Constantine is one of them. Under his reign, A. D. 306 to A. D. 337, many and great changes occurred that did not fail to leave their mark both on religion and art. At Rome, the Pagan temples were destroyed, or converted into basilicas for Christian worship. For the first time the new Faith was tolerated and encouraged by the State. Churches were built and adorned with all the splendors that art could lavish upon them. For this purpose artists were brought from Byzantium, where Constantine had destroyed the heathen temples, and established the seat of government. Thus there became two centres of authority in Christendom, a division that affected alike the formulas of the Church and the productions of the studio. In the Church this divided authority led to schism and final separation between the East and the West. In the studio it resulted in the prohibition by the Greek Church of the making of the image of Christ, and in the sanction of His likeness only in the form of pictorial representation. But both Churches retained and preserved His likeness, and in both Churches the likeness continued and yet remains the same.

The decease of Mr. William H. Walter, Mus. D. (Columbia College), April 20th, will awaken kindly and grateful remembrances within many of our elder clergy and Church musicians. For in Dr. Walter's professional life were bound up the beginnings and, it is to be feared, the closing of the Anglican cathedral school of music in the American Church, that is, in its best and purest stage, as it may be heard to-day in the daily services of the English cathedrals. Dr. Walter was, possibly, the only survivor of the band of earnest and cultivated disciples who gathered about Dr. Edward Hodges as their master. So far as we can learn he received the first degree of Doctor of Music conferred by an American college, with the possible priority of Prof. Lowell Mason, who received a similar "doctorate" (*ex causa honoris*), at about the same time. Dr. Walter began his professional services in New York as the pupil and assistant of Dr. Edward Hodges, not far from 1848, and succeeded Dr. Hodges when he retired from the parish and organ of the newly built Trinity chapel, not many years after. He had also officiated as organist of Columbia College, until within a few years of his decease. Dr. Walter rendered valuable services to the Church, not only in his choral illustrations both at St. Paul's and Trinity chapels, but in his admirable publications from time to time of better music-tunes, chants, and anthems, than had been generally accessible to our choirs. His Tune Book long remained a valued manual, until superseded by the recent Hymnal; and it should be remembered that the several editions of "Tucker's Hymnal" were largely indebted to his careful and intelligent editorial work, as well as to his wide knowledge and excellent taste in the selection of tunes both old and new. It is stated that his latest work was given to the preparation of a new hymnal by the same distinguished divine, with whom he had so long and effectively served as collaborator. Dr. Walter also published a series of excellent selections from the standard German chorales, with their proper hymns, thus introduced for the first time, to our Church clergy and musicians, both unhappily ignored to a great extent, in the subsequent compilations of our hymnals. After the retirement of Dr. Hodges, it will be remembered that Dr. Walter edited with ability and fidelity several of the compositions of his distinguished master, especially those long and lovingly known as the "consecration" services and anthems of Trinity church, and composed for that solemnity.

The church of the Holy Trinity, New York City, has recently taken an important move in regard to musical matters, by the appointment as organist and choirmaster of Dr. Woodcock, who has long been the

successful organist and choirmaster of the cathedral of the Incarnation, Garden City, L. I. The appointment is to supply the vacancy caused by the resignation of Mr. Parker, who has accepted a position as organist at Trinity church, Boston. It is understood that Dr. Woodcock will retain his relation to the Long Island cathedral, and will give attention to rehearsals during the week and to evening services at the church of the Holy Trinity, a relation which he has successfully held at St. Luke's church, Brooklyn, for a long time past. He is one of the best known and most competent trainers of boy choirs in the neighborhood of the metropolis. He began work at Holy Trinity, Sunday, May 7th, with a practically new choir.

Some Art Periodicals

In *Werner's Magazine*, New York, devoted to the voice, higher dramatic art, and general musical intelligence, may be found a just and appreciative notice of the retiring conductor of the Boston Symphony Orchestra, the most celebrated among our best orchestras. An engagement of four years has introduced Mr. Nikisch to our principal musical cities, East and West, and he has earned for himself and his splendid band an unprecedented reputation. It is confidently said that he is to be succeeded by Prof. Richter, confessedly the greatest conductor living. "The distinct mission of Mr. Nikisch in this country has been to display to the public the power of personality in orchestral conducting. He draws from his players their very best efforts, and he fairly shows his listeners how he does it." From the same number we get an interesting summary of the series of lectures Dr. George William Warren, organist of St. Thomas' church, New York, and professor of music in Columbia College, has recently delivered at the college.

The Music Review, Clayton Summy, Chicago, has reached a very high plane of excellence, under its present editor, and become already one of the leading expositors of musical art and æsthetics. The current number opens with Swinburne's mellifluous "Ode to Music," which we believe has been set to music by Dr. Stanford or Dr. Bridge.

Polyhymnia Ecclesiastica is the title of learned, interesting, and carefully-summarized papers on the beginnings and growth of the Church's music, by W. Waugh Lander. They are likely to possess something wider than a professional value. We note the quality of thoroughness and intelligence throughout.

The Musical Times, Novello, Ewer & Co., is made up chiefly of conservative and well-considered survey of English and Continental art. The several great organizations in London are duly chronicled. These cover the whole field of classic, as well as leading, contemporaneous art, whereas our New York and Boston societies are confined to narrow sections, leaving the larger portions neglected. There is a valuable musical composition, as usual, this time an exquisite 4-part song: "Shine on, O Moon!" by Michael Watson, in the finest spirit of the old-time Madrigal school, of which the English is greatest and best.

The Art Amateur, Montague Marks, publisher, New York, in addition to its exceptionally charming pair of colored plates, by Annette Moran and Gamba, gives for its frontispiece, a "Madonna and Child," from a painting of George Hitchcock, one of his contributions to the World's Fair; a conception at once realistic, artistic, and religious in feeling, a conjunction not often found. The editor, in his "Note Book" says: "I do not think that in a picture, maternity becomes any more sacred because a halo is painted around the head of the 'model' and a Scriptural name attached." Mr. Hitchcock has actually seated the Madonna in a Holland orchard-garden, and posed her as a young vrow in holiday attire. Of course, there is nothing of idealization or any hint of Semitic or oriental vraisemblance, and without these, there is a hopeless sacrifice of æsthetic integrity and genuineness. There are valuable papers on "The Loan Exhibition" and especially II, The National Gallery (London), I," by the late Theodore Child.

The American Architect, Ticknor & Co, Boston, provides weekly glimpses of contemporaneous construction in the principal cities and suburban regions, with drawings, some interesting, and others valuable only to the professional builder. The letter press is generally enriched by serial studies, well illustrated, of Continental as well as Anglican objects of permanent interest. Among the most important of these was the issue of February 18th, an account of a very valuable illustrated study of the Saxon church at Bradford-on-Avon, in the words of the late Prof. Freeman, "the one surviving old English church in the land." Five good cuts give the exterior and interior details, two more show the angels over the chancel arch, in relief; and another supplies the ground-plan. The account possesses profound interest for American Churchmen.

The Portfolio, edited by Gilbert Hamerton, London, and Macmillan & Co., New York, offers for its principal page-plate illustrations, an etching, The Repast, a Dutch interior after Abraham de Pape (frontispiece), Views on the Lyn, and reproductions of rare mediæval bookbindings. The incidental text-illustrations are many and interesting. The original of the frontispiece is to be seen in the National Gallery.

The Magazine of Art (May), Cassell Publishing Co., New York, gives a charming landscape etching, "Shere," by Percy Robertson, in an exquisite autumnal monochromatic tint, as a frontispiece. This is followed by a paper on British Etching, by Frederick Wedmore, I, Turner, Wilkie, Geddes, Palmer, Whistler. Other principal and profusedly illustrated papers are: The "St. Anne" of Leonardo da Vinci, by Alfred Marks; The National Gallery of British Art, and Mr. Tate's Collection, by M. H. Spielman, etc. The Chronicle of Arts and American Notes are comprehensive, and cover recent intelligences.

Book Notices

Astronomy for Every-Day Readers. By B. J. Hopkins, F. R. A. S., Member of the British Astronomical Association. New York: Thomas Whittaker. Pp. 102. Price, 50 cents.

This is a little treatise on astronomy well adapted by a master to the use of "the people," and equally suited to the young. It gives a general survey of the system of the world, and treats in six chapters of Day and Night, the Phases of the Moon, the Tides, the Seasons, Eclipses and Occultations, Meteors, Shooting Stars, and Comets. The little book supplies an evident need, and does it well. It has thirty illustrations.

Greeley on Lincoln. With Mr. Greeley's Letters to Charles A. Dana and a Lady Friend, to which are added Reminiscences of Horace Greeley. Edited by Joel Benton. New York: The Baker & Taylor Co. Price, $1.25.

The leading paper, which gives name to the book, is sufficent to attract many readers and to give permanent value to the work. It is fairly indicative of the personality of its writer, unique, original, clear, and positive, showing a fine analysis and appreciation of the great character discussed. Some will be more interested in the Letters, which reveal the interior life, purpose, and character of the great editor. No one can rise from the reading of them without feeling a great admiration for the man, though there is nothing very striking about them.

Lectures on the Gospels and Epistles for the Minor Festivals of the Church Year. By Joseph A. Seiss, D. D., LL. D. Philadelphia: Lutheran Bookstore. Price, $2.50, postpaid.

Dr. Seiss is the most prominent and most prolific writer of the Lutheran body in this country. He has essayed several departments of literature, but his greatest success has been in his expository sermons. Four volumes of these, on the Gospels and Epistles for Sundays and chief festivals of the Church year, were published some time since, and met with much favor. This volume before us completes the series. They read like the production of a Churchman. Fortunately for the Lutherans they have retained, in the main, the primitive Church year with its appointed Gospels and Epistles. Would that they were equally primitive in an apostolic ministry. But that will come in God's good time; meanwhile, books like this will serve to emphasize the fact that there are many points in which Lutherans and Anglo-Catholics agree in following apostolic teaching.

The Gospel of Life. Thoughts Introductory to the Study of Christian Doctrine. By Bishop Westcott. London and New York: Macmillan & Co.

Bishop Westcott presents here to the thoughtful reader the substance of lectures delivered during the twenty years of his work at Cambridge, to small classes of select students. The volume thus contains the ripened and tested thought of this profound scholar on subjects of the deepest importance. As a contribution to Apologetics it will be welcomed not only by Bishop Westcott's admirers, but by all earnest and thoughtful students. Those who are familiar with the author's style will be prepared to find some lack of clearness here and there, some apparent inconsistencies, some blurring of outlines, an occasional failure to make necessary distinctions perfectly intelligible. Bishop Westcott is not unaware of these characteristics of his style. He says: "My desire has been to encourage patient reflection, to suggest lines of enquiry, to indicate necessary limits to knowledge, and not to convey formulas or ready-made arguments. Thoughts cannot be transferred, they must be appropriated." This is, of course, most excellent; but before thoughts can be "appropriated," they must be understood, and a style which proceeds too much by way of "suggestion" and "indication" is likely to suggest something different from what was in the author's mind, its indications are in danger of being misinterpreted. But we are far from intending these observations to be too broadly applied to the volume before us, while we are so sensible of the tendency of the present time to vagueness in religious thought and of the serious dangers which attach to lack of clearness in this field above all others, that we think a word of caution not out of place.

As a whole the book is very admirable, in its place and for its purpose. It is calculated to impress profoundly the minds of many who would be but little affected by the ordinary Apologetic treatise. The first chapter states what those fundamental problems are which life itself forces upon us, irrespective of any supernatural revelation. They are questions which cluster about the "three final existences which sum up all being, self, the world and God." The difficulties which each of these conceptions involves are then considered, and thus the "problems of life" are fairly set before us. In the second chapter, the duty and necessity which are laid upon us of dealing with these problems come up for consideration. The history of metaphysics is a witness of the fascination they have had for the most profound thinkers. Even those who have devoted themselves to the field of physical research have unconsciously extended their theories beyond their assumed limits. In this chapter the relation of opinion, theory, or belief, to conduct and, what is still more important, to character, is admirably treated. It is worthy of the careful consideration of those who are misled by the popular fallacy that there is no necessary relation between belief and life, as well as those who suppose that conduct may be considered without any relation to character. The third chapter brings to view the conditions under which a solution of the problems of life must be sought, and distinguishes between the different methods by which different kinds of truth are ascertained.

In the fourth and fifth chapters the work of the pre-Christian nations towards the solution of these problems is reviewed, including especially the religions of China, India, and Persia. Of peculiar interest are the remarks on the correspondence between groups of languages and religions, and the illustrations from the use of sex terminations in nouns derived from divine names, though it is easy to see that conclusions drawn from such premises may very readily be carried too far. In chapter six, we enter upon the examination of the Christian solution of the problems of life. And here the three fundamental assumptions of the sacred Scriptures are first defined, namely: that the world was made by God and is, therefore, in all its parts an expression of the will of God; that man was made in the image of God and, therefore, can hold fellowship with God; and that man by self-assertion has broken his rightful connection with God, and that he therefore needs the help of God for the fulfilment of his destiny, both for growth and restoration. These postulates form the groundwork of the Biblical history and teaching, and, in their development, furnish the Christian answer to the problems which grow out of the three "final existences," self, the world, and God. It is enough if it can be shown that of all attempted or possible solutions, the Christian solution has the fewest difficulties and the profoundest effect for good upon human character. Next follows a chapter upon "signs" as a vehicle of revelation. It is in connection with the discussion of the miraculous that we seem to find a certain degree of obscurity or even inconsistency. The first definition, given on page 207, seems to make the miracle altogether a matter of subjective impression. A miracle is an occurrence which suggests to the mind the action of a personal spiritual power. If this be correct it is evident that anything and everything may be a miracle; to the untutored savage all striking and terrifying phenomena of nature are miracles. To the lofty soul of a great religious poet, like Wordsworth, the field of the miraculous is broader still. It comprehends all the phenomena of the natural world. Everything suggests to him the action of a personal and spiritual power. To the scientific mind, on the other hand, nothing is miraculous which he has been able to bring under a generalization which he calls a law. It seems obvious that to differentiate those phenomena which we understand as miraculous in connection with a supernatural religion, some closer limitation is needed. And this, it appears to us, the author virtually admits in his subsequent remarks; for instance, on page 220, where a clear distinction is made between the "fixed order of the universe" and those events which are called miraculous.

The concluding chapters of the volume treat of "Christianity as Absolute," for all men, for the whole of man, for all finite being, for all time; "Christianity Historical," in its antecedents, its essence, and its realization; and, finally, the "Verification of the Christian Solution of the Problems of Life" which is shown to be "as complete as life can give." In connection with the section upon "Christianity in its Historical Realization" we find expressions, which while they may be patient of a harmless meaning, are too much in apparent accord with some of the most dangerous tendencies of the present age to be read without uneasiness, as coming from a teacher of such eminence as Bishop Westcott. He has desired, he says, "to suggest" lines of thought and enquiry. We leave it to the reader to say what lines of thought will be suggested to many minds by such expressions as these: "We cannot believe what was believed in another age by repeating the formulas which were then current. The greatest words change in meaning. The formulas remain to us a precious heritage but they require to be interpreted." These words will seem to many to give full sanction to what may well be called the peculiar heresy of these days, the latest device of the enemy for the subversion of the Faith, the heresy of interpretation. Bishop Westcott nowhere indicates that he attributes any definite meaning to that article of the Creed which stands next after the profession of faith in the Holy Ghost, "I believe one Catholic and Apostolic Church." And with reference to the work of the Holy Ghost Himself, it is difficult to see that any clear distinction is made between the advance of natural science, which is attributed to His influence, and His operation in connection with supernatural revelations.

The Household

Ascension Eucharistic Hymn

BY MARY ANN THOMSON

Hail, ascended Saviour!
Present here below,
On Thine earthly altars,
As Thy death we show,
Yet, above all heavens,
In Thy might enthroned;
By angelic armies
King of Glory owned.

Hail, ascended Saviour!
In Thy constant love
Now for us appearing
In the courts above,
Still Thy pure oblation
That for sin atoned,
Pleading where Thou reignest
King of Glory owned.

Hail, ascended Saviour!
Who wilt come again
In Thy risen body
With Thine angel train,
Clouds Thy form disclosing,
Judge of all enthroned,
Christ by all creation
King of Glory owned.

Hail, ascended Saviour!
When that day shall break,
When the trump is sounded
And the dead awake,
Grant us through Thy passion
That for sin atoned,
Cleansed from stain to greet Thee,
King of Glory owned.

Philadelphia, May, 1893.

A Child of the Covenant

Thus outwardly and visibly,
We seal thee for His own;
And may the brow that wears His cross,
Hereafter share His crown.
—*Dean Alford.*

"Of such is the kingdom of God."

CHAPTER I.

In a darkened room of an unpretentious house in Harlem a young mother lay dying. Outside in the hall two gentlemen were talking in low, earnest tones.

"Do you think the excitement would be too much for her, doctor?"

It was the younger man who spoke in a slow voice, pathetic in the intensity of pain which the effort seemed to cause him.

"No; nothing can harm her now; it might delay the end."

"Then you will come with me?"

Dr. Thornton laid a kindly hand upon the young minister's shoulder, indicative of assent.

John Martyn opened the door of the sick room softly; not so softly, however, but that the listening ears of the dying woman heard the sound, and her dark blue eyes lost their listless look in the eagerness of the gaze she fixed upon her husband.

"It is all right, darling," he said, understanding the mute appeal, "Dr. Thornton has consented."

"Right away?" he asked, bending low to catch the faint whisper. "Yes, it shall be done immediately, as soon as nurse brings her in."

Here, a white-haired lady who had been sitting motionless by the other side of the bed, rose quietly and went into an adjoining room."

"I am so glad, John," the faint voice continued. "I shall feel happier to leave her now; she will grow up to be a comfort to you. Oh, John! it is hard to leave you and my baby."

The young man's face grew pale with emotion as the plaintive tones ceased.

"I would give my life for yours, darling! it is hard, oh! it is past understanding, that you should be taken from me now, and from the little one."

He rose and walked the floor with tightly clasped hands.

"John."

He came to the bedside instantly, for her faintest whisper would have reached him, absorbed as he was in his great grief.

"John, I didn't mean to make it harder for you; I want to tell you that all the happiness I ever had was through your love. Think what I might have been if you had not taught me, helped me to be a Christian. Poor Addie, if she too, could be saved! But your mother will take care of our little one; she will teach her. Oh! John, (and the breath came in quick gasps now) you don't think that my sins will be visited on my child? I could not bear that she should suffer as I have done."

"The blood of Jesus Christ cleanseth from all sin, and doubt is swallowed up in the victory of faith; darling, you must not talk any more, you must save your strength."

"Tell them to come now, please," she said beseechingly.

He arose and opened the door which his mother had passed through.

"Come," he said briefly, passing on to where the infant lay in the nurse's arms. The white christening robes hung in spotless folds about the tiny form, and the blue eyes were fastened upon the father with a strange, intent look, unusual in the very young child. The father put on his surplice, and Prayer Book in hand, again entered the dimly lighted room. Dr. Thornton stood by the window awaiting them; the nurse came in carrying the little one, who, as if conscious of the necessity for quiet, uttered no cry, but kept its gaze still fastened upon the white-robed minister.

"Stand closer, please," and the grandmother motioned to the nurse to bring the child nearer that the mother might see her baby more clearly in the dim light. All through the beautiful baptismal service, the dark eyes of the mother were riveted upon the child, and no sound but the minister's voice broke the stillness, "Marion"—the man's voice trembled as that beloved name, the name of the mother, came from his lips—"Marion, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. We do sign her with the sign of the cross in token that hereafter she [shall not be ashamed to confess the faith of Christ crucified." The words rang out more clearly now, as the father pledged for the faith of his child. The curtain had been partly drawn up to admit the evening light, and the sun breaking for a moment through the clouded sky, illumined the quiet room with its warm spring rays. As the last words of the service ended, the mother's eyes closed as if in prayer, the pale face grew paler yet, and the end drew near. It seemed as if the tired spirit had but waited for the witnessing of that covenant seal. Dr. Thornton motioned the nurse aside, and stood watching the ebbing of that young life away. Only one month a mother—long enough to bear the pain and not know the joy of motherhood! The young husband knelt beside the bed and clasped one of the thin white hands in his own as if to stay the oncoming death-angel. The dark curls lay tangled upon the pillow, and the long lashes swept the pale cheeks; one moment the beautiful eyes opened and rested on the watching face—"John— Marion—God loves you," and the spirit returned to God who gave it.

* * * *

Some three years later, Dr. Thornton, riding on the elevated railway down to the business part of the city, saw a clergyman get on at one of the stations, and take a seat opposite. "Why, Martyn, I hardly knew you, old fellow! It's been a long time since we met, and living in the same city, too. Life is such a rush nowadays a man can scarcely have a quiet moment to seek out old friends. I've thought of you often since you left us; the little mission has grown rapidly, but we miss your guiding hand and earnest heart."

"Thank you, doctor," was the quiet reply. "I haven't been back to the old home for some months; somehow, a city parson finds his hands full with parish guilds, parish houses, Sunday schools, and all the other duties of a large church. I, too, miss the old friends, the cordial handshakes, and the informal visits of those days of my mission work," and Mr. Martyn's eyes saddened as his thoughts went back to that first year of his married life in Harlem suburbs. All this time Dr. Thornton's keen glance had been upon his friend's face, noting the change that had come upon the buoyant nature, the vigorous frame, of four years back.

"Martyn, you are working too hard, aren't you going to take a rest this summer? Go to the mountains, or the seaside for a month or so, anywhere out of this crowded city. There are times in every man's life when a change of air and surroundings is imperative."

"It seems to me that you don't follow your own prescription, doctor; I never hear of *your* taking a rest," replied Mr. Martyn, smiling for the first time in the interview.

"I do, though; every now and then I run off to the country and spend a day or two; but mine is a different case. Seriously, my friend, I can't bear to see you so run down."

"I intend to take my little girl up the Hudson to-morrow to spend the summer months with her grandmother, at the old homestead; and perhaps I'll stay a week or so, too, to recuperate. This hot weather pulls a man down terribly; but there is so much to be done, I cannot leave for long."

"Your congregation can certainly spare you, for most of them will be away themselves the greater part of the summer."

"'The poor ye have always with **ye**,'" was the gentle reply.

"Ah! I see, up to your old ways still, going about among all those dark, fever-laden tenement houses, enough to ruin a constitution like yours. But come, I must get out here. I would like to see you oftener."

"Can't you dine with me at one? early hours on account of my little housekeeper, you know."

"If I can get back in time, I will; I want to see my god-child, and to have another chat with you."

"I shall be delighted to have you. We'll expect you, Marion and I. Good-bye; till we meet again."

After the doctor's departure, the Rev. John Martyn sat with his paper before him, but he did not read. His clear, gray eyes looked musingly out upon the tops of the houses as the train rushed on its way. "He will be a good friend to her when I am gone. Poor little girl, motherless, and soon to be fatherless. I feel that I cannot hold out much longer. So much unfinished work, so many hungry souls, and so little physical strength. I must rouse all my energies for the sake of my work, and for my child's sake." Mechanically he transacted the business which had called him down town, and returned homeward some two hours later. His step quickened as he neared his home, and a smile lighted up his face as he heard the patter of little feet within the hall, and a child's merry voice calling to him.

"Sure, sir, she saw you at the window up-stairs, and nothing would do but I must bring her down to open the door for you," was Bridget's comment, as the father entered.

"My papa!" cried the gleeful voice, and in an instant the little lass was seated upon her father's shoulder and on the way to the study on the second floor. A handsomely furnished parlor and suite of rooms were down-stairs; but here, the master's simplicity of taste showed itself. The walls lined with well-filled book-cases, a few engravings, pictures of college friends

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and professors, a comfortable sofa, an escritoire, a centre table, and some easy chairs, made up the furnishings of this favorite room. Folding doors separated the study and bed-room, and just beyond was the nursery.

"See pitty wowers, papa! the lady dave 'em to me; she told Bwidget to put 'em in wawer for me dis morning."

"Very pretty, darling."

The curly head rested on his shoulder now, but only for a moment; presently a mischievous look came into the blue eyes, as Marion rubbed her tiny face against her father's. Hers was a beautiful face, the dark curls framing its infant fairness, the rosy mouth dimpled in smiles; in repose, the child looked like one of Raphael's cherubs. Now it was a very human baby-face that looked up into the protecting one above it.

"Papa bwing Marion somfin?" she asked, diving into the nearest pocket."

"What did papa bring you? Look here," drawing out a little paper bag.

"Choc'late dwops," and the little maiden hastened to slide down to the floor with her treasures.

"Not so fast, Dot, you haven't kissed your papa for them. Won't you love me?"

Two dimpled arms went around his neck (one hand still holding fast the candy bag), and the baby lips were pressed close to his in tender caress.

"There, pet, you may eat your chocolates now."

"One for papa," said the little voice, "one for Bwidget"—"and one for the dear doctor when he comes," put in her father, sinking down into the big arm-chair. "Des, one for the doctor," continued the baby, "and one, free, six, for Mawun," she concluded, looking up roguishly into her father's face.

Now that the excitement of his home-coming was passed, the old pallor returned to his face and unconsciously one hand was pressed upon his aching head.

Instinctively the little one felt the change. "Papa's tick," she said, softly, gathering up the candy and putting it back into the bag; then she approached the chair and put a timid hand upon his arm. "Dod loves 'oo, papa."

The tears filled the father's eyes; he had himself taught the child to say over and over again those last words of the young mother, but their full meaning dawned upon him more clearly now than it ever had before. "God bless you, Marion, you are papa's comfort. Yes, God loves us both," and he folded her in a close embrace.

* * * *

"I fear he cannot live long. How sad it seems, and a strange Providence, that one of the most useful as well as the most gifted of our young clergy should be taken in his prime. I'm glad I persuaded him to go away; there is a possible chance that he may recover. That beautiful child! I can see that she is the most powerful lever to keep him in this world. Overworked, a tired-out mind and body; these seem the usual results of our present theological training. There's a grave defect somewhere, and it is a disastrous outlook for the Church. It was probably a mistake for so young a man to take a large city church; too heavy responsibility; but I couldn't blame him for leaving us when his home was all broken up; he thought the hard work would keep him from his grief, I suppose. Unusual, too, for a man to grieve as he has done. Well, he's one among a thousand; the good he's done, too, in these four years, 'twould be hard to tell."

Thus mused Dr. Thornton on his return to Harlem Heights after dining with the Rev. John Martyn of New York City.

The next day found Mr. Martyn, little Marion, and Bridget, the nurse, on the steamer Albany, going up the Hudson River. It was a lovely day in the latter part of June, a recent rain had cooled the air and made the country on either shore beautiful in its freshness.

The father, lying back in one of the luxurious chairs by the open window of the saloon, watched the little one at play upon the deck, guarded by the faithful Bridget. Above them in the summer sky floated fleecy clouds, their shadowy reflections softening the brightness of the waters through which the steamer glided rapidly.

A quaint, lovely town is Newberg-on-the-Hudson, with its busy street along the riverside, from which the one street car line runs up the steep hill to the villas on its summit. Ivy-covered churches on the corners of the shady streets, aristocratic-looking houses set back in the midst of green lawns and flowering shrubbery, give a refined atmosphere to the place; withal it has a dreamy look, as if here, too, might be found a "Sleepy Hollow," where life could be softly dreamed away. Across the river is another town of about equal size, nestled upon the hillside, and far down as the eye can reach, winds the happy river, with its smooth bays and swift-flowing shallows. Travellers often stop at Newberg to visit the chief curiosity of the place—Washington's headquarters—where, in a low, square house, set in the middle of well-kept grounds, the great general for some time made his home.

In one of the most old-fashioned of the aristocratic houses lived John Martyn's mother. It was the old homestead, unchanged since the days of his boyhood, to which he was now bringing his motherless girl. Mrs. Martyn, in her soft, black silk dress, the white muslin cap set daintily upon her smooth, white hair, stood at the open door.

"Welcome, John, welcome to home and rest. Ah, darling, kiss grandmother again. How are you, Bridget? Come in, all of you."

The quiet, soothing tones were just the antidote for weariness, and the tired man felt that he was indeed home again. He put one arm around his mother's tall, trim figure, and together they entered the sitting-room, the nurse and child following.

In an upper room in this same house there lived, day after day, apart from the outer world and ignorant of its doings, the one only daughter. A bright child, a brilliant young girl just leaving school, her mind had suddenly given away. The physicians said it was over-study when the body was not strong enough to bear the strain. All remedies were tried in vain, and at last the case was pronounced hopeless. The mother took her daughter home, and the untiring devotion and love she gave this idolized child made the blighted life in some sense a happy one.

The girl, now grown to maturer age, would never be mature in mind. Her books, piano, and every comfort, even luxury, was hers. Sometimes snatches of wild songs were heard within those quiet walls, or gay tunes would be played by the fingers that had not forgotten their former skill, or there would be recitations of poems, sometimes sad, sometimes merry, but always pathetic in their incoherency.

Except for the patient mother and one faithful attendant, no one ever entered those two rooms where that strange life

"White and dazzling
In the moon's fair light she looked."

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had been lived for many weary years.

It was this which had prevented the mother's staying with her son after his wife's death, and John would not be separated from his child, so, save for a few short visits exchanged, the mother and son had seen little of each other during the past four years. With aching heart she noticed the slow step, the tired look in the frank gray eyes that had used to be filled with a merry light. Yes, he had come home to die, and he knew it, though others did not.

All day long he roamed about the old town or wandered in the garden among the flowers, but always the dark-haired child was by his side, her tiny hand clasped in his and her merry prattle soothing him as nothing else could do.

He was not afraid of death; he had stood too often by the bedside of the dying. The prayers, the words of comfort he had spoken to others returned to him now fraught with a deeper meaning. No, God had not forsaken him; it was only for the child he feared. Left alone, as she must one day be, would her feet stray from the paths of peace? "Father," he prayed, "Thou art her father, too. She is Thine; bring her at last to Thine eternal home." Little Marion had no fears of the unknown future; and in those long summer days she was indeed the "light of the house."

Every day some bright child-speech brought smiles to the lips of those older ones, who tried to hide all cares from sight of those wondering baby eyes, that spite their merriment, seemed always to be intently watching the father's face, as though they would reflect his every thought.

He stayed on through the summer; indeed, he was not able to return, and his congregation gave him leave of absence "until he should be well again."

"Well again!" yes, there was one day when he was indeed "well," but in his Father's home; not in the noisy city, or with multitudes hanging upon his eloquent words, would he ever be "well again." Heart trouble and an over-worked brain, the physicians said, caused his death.

Among his papers was a packet directed to his mother; it had been written some months previous and contained minute directions about the care of the child. The interest of his life-insurance—five thousand dollars—was to be used for her support and education; he knew his mother's slender income was already taxed to its utmost, but her love was limitless, he also knew. To Bridget he left the interest of one thousand dollars provided she should stay with Marion until the latter was ten years old; at the end of that time the woman was at liberty to draw the principal if she wished.

This was all the means at his disposal, except his books and some personal property which were intrusted to his mother's care, a single locket, a daguerreotype, and the wedding ring being reserved for "his little girl."

One other request he made—that Marion should remain under his mother's care so long as the latter lived.

And little Marion was left an orphan at three and a half years old.

(To be continued.)

BEECHAM'S PILLS sell well because they cure.

YOUNG MOTHERS
should early learn the necessity of keeping on hand a supply of Gail Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for 30 years. Your Grocer and Druggist sell it.

Financial News

The storm which we have for some time alluded to, broke over Wall Street last week and for several days proved very drenching. As might be expected it was brought about by the Industrial stocks in general, and the National Cordage Co. in particular. This is the company that a short time since doubled its capital stock, by distributing a 100 per cent stock dividend, for the alleged purpose of concealing its enormous profits. Even with the 100 per cent water the stock sold at 75, but is now down to 20, and the Company in the hands of receivers.

The declines for the week in all the Industrial stocks were swift and heavy. The Cordage Co. leads with a loss of 43 points on the preferred and 37 points on the common stock. Sugar Refining common dropped 19 points, preferred 11, General Electric 17 and Chicago Gas 10. This startling shrinkage in prices caused seven failures on the Stock Exchange, and embarrassed a number of individuals outside. None of the banks are known to be impaired, as they had pretty well anticipated the trouble and were prepared for it. Nevertheless, confidence is destroyed, and it is very probable that Mercantile and Manufacturing failures will be plentiful before long. They are already cropping up here and there, and with a continued disposition of banks to hold off and keep their resources snug, it will be difficult for many concerns to obtain the usual accommodations necessary to carry on business, and the weaker ones will have to succumb. There is little likelihood of a general panic, but the situation has rather the appearance of genuine hard times, and it behooves every one to go slow and cautiously.

Buffalo Lithia Water

in Rheumatic Gout--Cold Water against Hot Water in this Malady.

General Colton Greene, President of the State Savings Bank of Memphis, Tenn., Leaves His Crutches at Buffalo Lithia Springs--Value of This Water in Gout, Uric-Acid Diathesis, Etc., Etc.

BUFFALO LITHIA SPRINGS, VA., September 29, 1892.

Colonel Thomas F. Goode:

Dear Sir:—It is now four weeks since I reached Buffalo Lithia Springs, suffering from the effects of recurrent attacks of acute articular gout in both feet, which had lasted and confined me to bed for two months. Though I had biennially, sometimes annually, suffered for short periods, the malady on this last occasion was more violent than before and threatened to take a chronic form. My digestive organs were impaired, my health was shattered, I was crippled, and calcareous deposits were appearing on both feet. Directly on my arrival I copiously used the water of Spring No. 2 conjointly with daily hot baths. A fortnight later I was in condition to walk without the use of crutches, the swelling and inflammation of the parts had measurably subsided, and my health improved. To-day my general health is better than it has been in twelve months, the deposition of uric-acid sediment is dissipated, and my feet, though sensitive to pressure, are restored to their normal condition. Respectfully yours, COLTON GREENE.

BUFFALO LITHIA WATER.

Its Great Triumph in Rheumatic Gout.

Statement of Mr. Charles Bernaschina, of Hot Springs, Ark.

Proprietor of Buffalo Lithia Springs, Va.:

Dear Sir:—I cheerfully place at your disposal the following statement, showing the remarkable benefit which I have derived from the Buffalo Lithia Waters in a case of Gout. I am a resident of Hot Springs, Ark. In October, 1885, I was attacked with Rheumatic Gout, in a very severe form, being confined to my bed until the April following. For fourteen consecutive months I used the hot baths, and visited many of the noted mineral resorts of the country, and from time to time since have made use of the hot baths, but without finding any relief. Chalky deposits formed in most of my joints, I was unable to walk or to use my hands. Four months ago to-day I arrived at these Springs, and was for some time after confined to my bed. At the expiration of six weeks slight improvement was perceptible, the chalky deposits began to disappear, and I have continued to improve to the present time, and to an extent that I consider, under the circumstances, almost marvelous, the chalky deposits having almost disappeared. I am now in vigorous general health, and walk readily and actively, walking often several miles over the surrounding hills, and am able to use my hands in dressing myself and at the table, which I was not able to do previous to coming to the Springs.

You are doubtless aware of the fact that my case has attracted unusual attention among your many guests from all parts of the country.

Yours very respectfully,

August 6th, 1892. CHAS. BERNASCHINA.

Water in cases of 1 Doz. Half Gallon Bottles, $5 f. o. b. here.

THOMAS F. GOODE,

Buffalo Lithia Springs, Va.

Robert Stevenson & Bro., 92 & 94 Lake Street, Chicago. Depot for the Northwest.

Financial

An Eight Per Cent. Stock guaranteed by a leading Trust Company is offered at par. Suitable for large and small investments. Full information furnished by W. E. LOWN, Mills Building, New York.

World's Fair Visitors . . .

All readers of THE LIVING CHURCH will be glad to know, especially those who have purchased lots in the temperance town of Harvey, who will no doubt pay it a visit as they come to the World's Fair, that The Harvey Land Association have opened a Reception Room with private boxes for mail for all who have their letters directed to Harvey, Ill., care of The Harvey Land Association, where they will find them on arrival, and pleasant rooms with lady and gentleman in attendance, who will answer all questions, furnish writing materials and all information with reference to hotel accommodations and private houses, without charge, to their customers, and readers of THE LIVING CHURCH.

Harvey is on the Illinois Central R. R., 25 minutes ride south of the World's Fair. Visitors coming into town on the Illinois Central, Big Four or Grand Trunk Railroads, may stop off at Harvey. If you come into Chicago on any other road take the Illinois Central at Van Buren Street (Lake Front), or the World's Fair Ground Stations, or, if you will call in at the office, 825 The Rookery, free transportation to Harvey will be given, and full instructions.

If you prefer, have your mail directed care THE HARVEY LAND ASSOCIATION, 819 The Rookery Building, 217 La Salle Street, Chicago.

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C. H. WHITE & CO.,

BANKERS.

72 Broadway, New York.

Send for lists of city, county, and school district bonds, netting from 3½ per cent. to 6½ per cent. Bonds delivered to purchasers wherever desired, free of expense.

THE

Mutual Home Improvement Co.,

Capital Full Paid, $100,000.

Your Idle Money Will Earn

We issue Trust Certificates guaranteed by assets amounting to more than $2.00 in assets for every $1.00 in certificates. On these certificates we pay 6 per cent. per annum, payable semi-annually. The Certificates are issued for terms of 3, 6, 9 or 12 years, as investors may elect. The **Large Returns** interest is paid semi-annually during the term for which the subscription is made, and at the end of the term the principal sum, together with its PRO RATA share of one-half of the profits, is returned on the surrender of the certificates.

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Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N.Y.

Foods

BOVININE

The stomach is humanity's best friend. Bovinine is the stomach's best friend. 22

Give the BABY MELLIN'S FOOD. Our Book for mothers, "The Care and Feeding of Infants" mailed free. Doliber-Goodale Co., Boston, Mass.

Unlike the Dutch Process

No Alkalies —OR— Other Chemicals are used in the preparation of W. BAKER & CO.'S BreakfastCocoa

which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

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BUTTER MILK TOILET SOAP

OVER 1,000,000 Ladies who have used it Pronounce it the Best Soap in the World for the

COMPLEXION.

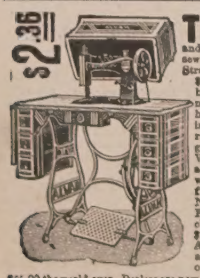
Excels any 25 cent soap. Ask your Dealer for it. Full sized sample, 12 cents. Beware of imitations.

COSMO BUTTERMILK SOAP CO., 84 Adams Street, Chicago.

A Perfect Dentrifice.

The result of 22 years careful investigation. Recommended by Dentists and Physicians. Cleans. Brightens, Beautifies, and Saves the Teeth. Cures Soft and Bleeding Gums. 2 oz. bottles, 25c.; 4 oz 50c. Sold by first class Druggists. Marshall Field & Co., Carson, Pirie, Scott & Co., Jas. H. Walker & Co., and others. Dr. E. L. GRAVES, Dentist, 7 Laflin Street.

Miscellaneous



$2.35 TWO DOLLARS and thirty-six cents buys a regular $40.00 sewing machine. EXAMINATION FREE. Strange as it may seem this is a regular $60.00 sewing machine; there is nothing better made. All parts are of the best material, accurately fitted and adjusted, has all the latest improvements, finished in either solid black walnut or oak; warranted 10 years. A 10 year guarantee goes with every machine. WE DON'T WANT A CENT in advance. Cut this advertisement out and send to us if you want this machine sent to your nearest freight depot, SUBJECT TO EXAMINATION and ONE MONTH'S TRIAL FREE. AFTER ONE MONTH, if machine is entirely satisfactory, send us $2.35 otherwise DON'T PAY A CENT. A LIMITED NUMBER will be sold at this price for advertising purposes only. This machine retails for $65.00 the world over. Dealers are now selling at our most wonderful offer. ORDER TO-DAY. Costs nothing to order. Nothing to examine. Machine costs $2.35, payable after one months trial. Address

ALVAH MANUFACTURING CO., Chicago, Ill.

Mention THE LIVING CHURCH.

Gardening for Flats

FROM *Harper's Bazar.*

People whose lines have been cast in flats often complain of the lack of a yard, with its various opportunities; and to those who have made some portion of it at least into a garden, a sense of loss always recurs with added force at the season when Nature is getting ready her spring trimmings of leaves and flowers. But most flats have windows, and even a pocket-handkerchief garden is better than no garden at all.

Boxes can be purchased in sizes to suit windows of various widths. These may be expensive creations in tiles or rustic-work, but there are also to be had at small cost in large housefurnishing stores plain pine boxes painted green, which look neat and answer the purpose, and will, moreover, be almost concealed by the vines and creepers. A window-box is an advantage to a rather small room, as it gives an impression of greater space.

The boxes should be firmly secured to the window, and should have one or two holes bored in the bottom for drainage. If necessary, a zinc tray can be placed underneath to catch the superfluous water, for the soil being shallow, the plants need generous watering twice a day in warm weather.

There is beauty in even the commonest vine, with its grace of leaf and tendril, and for rich foliage and steady bloom from June until frost none can exceed the blue and white morning-glory, with its magnificent cousin, the moon-flower. But both, unfortunately, require sun, and all windows are not sunny. Where this boon is to be had, a morning-glory for each window is furnisher and decorator in one. These vines should be planted at the ends of the box and trained on wires fastened beneath the upper windows, or stretched across from laths at the corner of the box.

A more delicate and very charming vine is the maurandia, with its daintily cut foliage of light green and its white and purple flowers, while the delicate end sprays are lovely for arrangement in glasses and baskets. It is easily grown, and will do well in comparative shade. A young plant, instead of seed, should be purchased for satisfactory results the first season.

The light feathery foliage of the cypress vine, with its scarlet stars of blossoms, makes it very desirable for box growth; but it is very backward about growing at all, and the seeds require some hours' soaking in hot water. The sweet-pea is not a very pretty vine but every one loves the blossoms, and it is easy of cultivation. The canary-bird vine, a species of Tropæolum, has good foliage and pretty blossoms, and will climb almost to the top of a house.

For a south window the Madeira vine, its very name showing its tropical origin, is magnificent. No plant repays careful cultivation better with glossy waxen leaves of light green, and great spikes of small, cream-colored flowers that diffuse a powerful odor similar to sweet-grass. This, too, is a good climber, and it demands very little care except to be supplied with plentiful drinks of water.

The cobea, although not fragrant, has pretty foliage, and large, bell-shaped flowers. One variety is broadly blotched with white, and it goes on forever in the way of blooming. It also yields to none in climbing powers, making fifteen or twenty feet in one season.

Those who do not care for vines, except in larger space—and many think with some reason that they draw insects and keep out the air—will yet take kindly to creepers to fringe these tiny gardens. Tradescantia, parlor-ivy, the pretty little Kenilworth ivy, moneywort, lobelia, etc., are all desirable, being quite willing to stretch themselves on the outside of the box to accommodate their more stationary companions.

A box of red and white geraniums alone, with plenty of green fringe, makes a very bright and decorative window-box, and the plant is said to have the great advantage of being so objectionable to flies as to prevent those disagreeable insects from entering any room thus protected. Scarlet verbena and mignonette are very pretty together, and a box of the latter alone is worth cultivating for the exquisite sweetness it diffuses through a room.

A box containing three or four plants of the double pink geranium seems to be filled with little roses, and sweet-alyssum will make a pretty border with trailing plants beyond. Dwarf nasturtium, both in flowers and leaves, is very ornamental, and a yellow calceolaria is a brilliant though not lasting addition to any window box.

HARTSHORN'S SELF-ACTING SHADE ROLLERS

Beware of Imitations. NOTICE AUTOGRAPH OF Stewart Hartshorn ON LABEL AND GET THE GENUINE HARTSHORN

A ONE cent stamp will carry this copy of THE LIVING CHURCH to some friend, who will appreciate the favor.

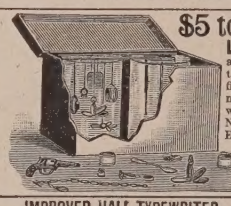
Washing Compounds

Simply—Soak, Boil and Rinse Then it's easy enough—and safe enough, too. Millions of women are washing in this way. Are you? Soak your clothes in Pearline and water (over night is best); boil them in Pearline and water twenty minutes; rinse them—and they will be clean.

When you think what you save by doing away with the rubbing, the saving of health, the saving of clothes, the saving of hard work, time and money—then isn't it time to think about washing with Pearline?

Beware of imitations. 355 JAMES PYLE, N. Y.

Miscellaneous



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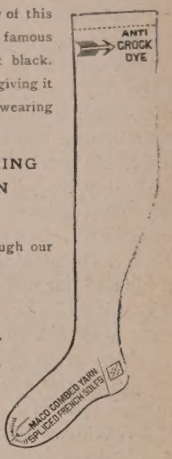
"The Perfection" *Only Dress Stay* made covered with *Gutta Percha* having a *Triple Silesia Cap*, will not cut through nor rust. Manufactured by

The Detroit Stay Co.

Dry Goods

Chicago Women



frequently buy 100 dozen a day of this stocking from us. It is our famous Anti-Crock dye, a perfect fast black. Made from long staple yarn, giving it great elasticity and splendid wearing qualities.

ITS A 50 CENT STOCKING IN ANY HOUSE IN THE COUNTRY.

We will sell 5,000 dozen through our mail order department for

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In ordering include, for postage, 3 cents for a single pair, 9 cents for 3 pairs, 18 cents for 6 pairs and 35 cents for 12 pairs.

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VOSE & SONS PIANOS. ESTABLISHED IN 1851.

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BARLOW'S INDIGO BLUE.

Its merits as a Wash Blue have been fully tested and indorsed by thousands of housekeepers. Your Grocer ought to have it on sale. Ask for it.

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GOLD MEDAL, PARIS EXPOSITION, 1889.

THE MOST PERFECT OF PENS.

Brunswick Folding Beds and Wood Mantels

Upright, Combination Chiffonier and Mantel Beds. Companion pieces, Desk Wash Stands and Wardrobe Wash Stands. Our beds are simple in mechanical parts. Durable in construction. Artistic in design. Docile in handling. Have no bad habits on uneven floors. Ask your dealer for them, or write for catalogue and price list.

We have just added an elegant line of Wood Mantels.

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Our Price $14.50 Regular Price, $38.00

IT COSTS NOTHING.

We send these *Gold Watches free* by express. You pay nothing until after examination. It is our intention to introduce these watches into every state. In order to accomplish these we offer you this Ladies' or Gent's Gold Watch for $14.50, (regular retail price $38.00. These cases are made of two plates of solid gold, so thick that they will last for years; between these plates is a very thin, stiff sheet of composition metal, the purpose of which is to protect the works from damage when pressed or struck (a feature that saves many a bill of repairs), and is accompanied by a special guarantee certificate from the manufacturers that they will wear FIFTEEN YEARS. The movement is a genuine Elgin, Waltham or Springfield as you may select, elegantly jeweled with fine, genuine rubies, have the celebrated compentation balance, safety pinion, hardened hair spring, stem wind and set, warranted perfect timekeeper. Watches of this make are never advertised outside the show windows of fashionable jewelry stores. If you order in good faith, cut this out and forward to us and we will send you the watch by express without the payment of a single cent, so you can examine it thoroughly, and if not as represented you refuse to take it—or if you will send us 50 cents with your order we will present you FREE—with each watch—no charge—a SOLID GOLD, filled chain (not plated) with a special certificate from the manufacturers guaranteeing them. This is our method of selling goods. Instead of paying high-priced salesmen we give you the benefit of the expense by selling the best watches so cheap that you cannot afford to pass the chance of obtaining one. These watches are genuine American and there are no better made, and must not be confounded with the cheap imported advertised so extensively. In ordering, be sure to state whether ladies' or gents' is desired. (Gents' open-face, one dollar less.) Address,

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